

**FATAWA ISLAMIYAH
ISLAMIC VERDICTS**

فتاوى إسلامية

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[Volume 7]

**THE NOBLE QUR'AN, TAFSIR, HADITH, REPENTANCE,
SUPPLICATION & ITS MANNERS, AL-BIRR &
JOINING RELATIONS, CLOTHES & ADORNMENT**

From the Noble Scholars:

**Shaykh 'Abdul-'Aziz bin 'Abdullah bin Baz
Shaykh Muhammad bin Salih Al-'Uthaimin
Shaykh 'Abdullah bin 'Abdur-Rahman Al-Jibreen**

Along with:

**The Permanent Committee and
the decisions of the *Fiqh* Council**

**Collected by
Muhammad bin 'Abdul-'Aziz al-Musnad**



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Fatawa Islamiyah

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Riyadh, Jeddah, Sharjah, Lahore
London, Houston, New York



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First Edition: October 2002

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The Noble Qur'an

The Sanctity of the Noble Qur'an

Q Please clarify for us what status the Qur'an has in our religion?

A The Qur'an is Allâh's speech, which He revealed to His servant and Messenger, Muhammad ﷺ: He revealed it so that it could serve as light and guidance for all creatures until the Day of Judgement. Allâh Almighty has blessed the Muslims, as well as some from later generations, to memorize it, to apply it in all of life's affairs, and to refer to it in all matters large and small. Even to this day, Allâh Almighty has blessed people regarding the Qur'an, people who give it its full due, physically and spiritually. Unfortunately, a great number of people who call themselves Muslims do not fulfil the rights of the Qur'an, nor do they obey the Prophet ﷺ — people upon whom I fear the following.

﴿ وَقَالَ الرَّسُولُ يَرَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا ﴾

“And the Messenger (Muhammad ﷺ) will say: “O my Lord! Verily, my people deserted this Qur'an.”^[1]

It is a visible fact that many have deserted the Qur'an: they don't recite it, reflect on its meanings, or apply its precepts, and there is neither might nor power except with Allâh Almighty.

Many Muslims have forgotten that they must venerate the Qur'an. In Muslim countries, printed in publications — newspapers, magazines, pamphlets, journals — are many verses of the Qur'an, yet after having read these publications, many people throw them into the garbage, where the Qur'anic verses,

^[1] *Al-Furqan* 25:30.

to say the least, are belittled. Allâh Almighty says in the Qur'an:

﴿إِنَّهُمْ لَقُرْءَانٌ كَرِيمٌ ﴿٧٧﴾ فِي كِتَابٍ مَّكْنُونٍ ﴿٧٨﴾ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٩﴾ تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٨٠﴾﴾

“That (this) is indeed an honorable recital (the Noble Qur'an). In a book well-guarded (with Allâh in the heaven i.e. Al-Lawh Al-Mahfuz), which (that Book with Allâh Almighty) none can touch but purified (i.e., the angels), a Revelation (this Qur'an) from the Lord of all that exists).”^[1]

Based on the meaning of this verse, and according to the view of the majority of scholars, one is not allowed to touch the Qur'an unless one is in a state of purity. In a *Hadith* related by 'Amr bin Hazm, the Messenger of Allâh ﷺ sent the message to him,

«لَا يَمَسُّ الْقُرْآنَ إِلَّا طَاهِرًا»

“And only the pure may touch the Qur'an.”^[2]

In another narration, one reported by Ibn 'Umar, may Allâh be pleased with him, the Prophet ﷺ said,

«لَا تَمَسَّ الْقُرْآنَ إِلَّا وَأَنْتَ طَاهِرٌ»

“Do not touch the Qur'an unless you are pure.”^[3]

And from another narration we learn that Sa'd ordered his son to perform ablution before touching the *Mushaf*. If this is how we should be when we touch the Mighty Qur'an, then imagine those who use a newspaper — wherein verses of the Mighty Qur'an are written — as a tablecloth, throwing it into the garbage after their meal; no doubt, this behavior is a form of disrespect for the Book of Allâh and His Clear Speech.

It is then the responsibility of every Muslim to be careful with the *Mushaf*, books wherein verses of the Qur'an are written,

[1] *Al-Waqi'ah* 56:77-80.

[2] Ibn Hibban no. 793 and Ad-Daraqutni no. 1/121.

[3] *Al-Mustadrak* for Al-Hakim no. 3/485.

wherein the Prophet's sayings are printed, and wherein one of Allâh's beautiful Names are mentioned; this is accomplished by storing such books in a clean, pure place. When one no longer needs these items, he may bury them in pure soil or burn them. One must not be negligent in this matter, as many people are, due to their ignorance about the regulations on this matter. This is the behavior required from every Muslim regarding the Book of Allâh, His Names and attributes, and the *Hadiths* of Allâh's Messenger ﷺ. They must stay away from what angers Allâh, and from behavior that offends the rank of the Word of the Lord of the worlds. We ask Allâh Almighty to guide us to what He loves and to protect us both from the evils of our own selves and the evils of our deeds. We ask Him to instill into our hearts veneration for both His Book and the Sunnah of His Messenger ﷺ. We ask Allâh Almighty to make us from those who follow the precepts of these two sources, and from those who do not belittle them by speech or by deed. Indeed, He is our Protector and is able to answer our prayers.

Ibn Baz

Which is Better?

Q When we are reciting the Qur'an, is it better to read from the *Mushaf*, or from memory?

A As for reciting the Qur'an outside of the prayer, it is better to read from the *Mushaf*, because it is better from the view precision and memorization, except when reciting it from the heart is more conducive to memorizing it and makes it easier to concentrate. In this case one should recite it from the heart.

In the case of the prayer, it is better to recite from the heart. This is because when one recites from the *Mushaf* it results in unnecessary motion from holding the *Mushaf*, turning the pages, and looking at the letters. All of this causes one to be unable to properly place the right hand over the left on the chest while in the standing position, and it may also result in harsh treatment

to it during the bowing and prostration positions when he has to put the *Mushaf* under his arm, etc. It is for these such reasons that we prefer a person to recite from his heart during prayer rather than from the *Mushaf*.

We even see some people, when they are praying behind an Imam, reading directly from the *Mushaf*, following his recitation. Because of the reasons mentioned above, and because the worshipper needs only to follow the Imam, people should not hold the *Mushaf* when they are praying.

But if the case is that the Imam's memory is not good, and he says to one of the followers, "While you are praying behind me follow along in the *Mushaf* in case I make a mistake." Then there is no harm in this.

Ibn 'Uthaimin

Ayat Al-Kursi

Q Why is *Ayat Al-Kursi* the greatest verse in the Qur'an?


A *Ayat Al-Kursi* mentions, both explicitly and implicitly, many of Allâh's attributes; singling Him out in worship, and those qualities of perfection that befit Allâh Almighty, and negating those qualities of imperfection that do not befit Him Almighty. In no other verse of the Qur'an are these qualities found to the same degree, which is why its virtues are extolled in many *Hadiths*, and which is why it is to be recited after the obligatory prayers, before going to sleep, and why it helps to repel *Shaytan*, along with the other great benefits mentioned with reciting it.

Ibn Jibreen

How Should One Memorize The Noble Qur'an

Q Is there a *Hadith* that explains how to memorize the Noble Qur'an? What is the ruling regarding someone

who, when praying, wears an impure garment, but who only realizes the fact after having begun the prayer? And is there any *Hadith* that mentions the superiority of *Surat Al-Kafirun*?

 There is a *Hadith* recorded by At-Tirmithi (number 3641) in the Chapter of the Supplication for Memorization, in which is mentioned the story when 'Ali bin Abu Talib complained of his weak memory to the Messenger of Allâh ﷺ, who taught him a long supplication to be recited on Thursday night, after praying four *Rak'ats* of prayer. However, the *Hadith* is weak, its like has not been confirmed. Still, supplication in general is a good way to help improve your memory. Also, once you make an effort to memorize the Qur'an, you should remember that Allâh Almighty made the Qur'an easy to memorize and understand, as Allâh Almighty said:

﴿فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ﴾

“So we have made this (the Qur'an) easy in your own tongue..”^[1]

The scholars have mentioned a few tips regarding the memorization of the Qur'an:

- 1) One should understand its meanings, an appreciation of which will help one remember what they are trying to memorize.
- 2) One should not only repeat the verses over and over again, but also continue to repeat and revise it, daily and weekly, until it becomes ingrained in one's memory. The Messenger of Allâh ﷺ said,

«تَعَاهَدُوا الْقُرْآنَ فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَهُوَ أَشَدُّ تَفَلُّتًا مِنَ الْإِبِلِ فِي عُقُلِهَا»

“Secure (your memorization of) the Qur'an, for it escapes more

^[1] Maryam 19:97.

easily than a camel does from its fetter."^[1]

Whoever consistently revises without being negligent is sure to retain what he memorizes until he dies.

Regarding one who prays and his garment, body, or place of worship is impure, and he only realizes that fact after having completed the prayer, he doesn't have to repeat his prayer, because he is excused for forgetting. However, if he remembers during the prayer, he must stop and wash off the impurity, repeating the prayer, because if a part of the prayer was void, then all of it must be repeated.

As for *Surat Al-Kafirun*, a narration from the Prophet ﷺ is recorded by At-Tirmithi from Ibn 'Abbas which says that it is equal to one-fourth of the Qur'an. The Prophet ﷺ used to recite it along with *Qul Huw Allahu Ahad (Surat Al-Ikhlâs)* in the Sunnah prayer of *Fajr*, in the two *Rak'ahs* performed after *Tawaf*, and on other occasions. The Prophet ﷺ ordered us to read it before going to sleep and informed us that it absolves one from *Shirk* (associating partners with Allâh Almighty). This is because it mentions the *Tawhid* that involves one's actions, objective, and intent, that is, *Tawhid Al-'Ibadah*, but this must be understood and one must be familiar with its proofs.

Ibn Jibreen

To Recite the Noble Qur'an While Lying Down

Q Is it permissible for me to read the Noble Qur'an from the *Mushaf* when I lie down on my side or on my back?

A Standing, sitting, walking, jogging, riding a car, lying down – you are permitted to read the Qur'an in any of these positions. Nonetheless, it is better for you to read when you are seated, facing the *Qiblah*, understanding what you are reading, and contemplating its meanings – in this way you

^[1] Al-Bukhari no. 5033, and Muslim no. 791.

completely benefit from your recitation.

Ibn Jibreen

Gathering With Others To Read The Qur'an

Q My colleagues and I get together once a week, to read some verses of the Qur'an, to improve our recitation; afterwards, we talk about various topics. We have heard, however, that it is not allowed to gather for the purpose of recitation, whereas it is permissible to get together for the purpose of memorizing the Qur'an; is this true?

A There is nothing wrong in assembling to read, study, or memorize the Qur'an, or for better understanding of the religion. The Prophet ﷺ said,

«مَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِّنْ بُيُوتِ اللَّهِ يُتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَعَشِيَتْهُمْ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلَائِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ»

“No group of people gather in one of Allāh’s houses to recite Allāh’s Book and to study it with each other, except that tranquility descends upon them, mercy envelops them, the angels surround them, and Allāh mentions them to those that are with Him.”^[1]

This was recorded by Imam Muslim in his *Sahih*. It is also confirmed that the Prophet ﷺ would recite the Qur'an to Jibril, peace be upon him, and every night during Ramadhan, they would study it together. The Messenger of Allāh ﷺ often sat with his Companions, reciting the Qur'an to them, and reminding them of Allāh Almighty. At times, he ﷺ ordered some of his Companions to recite the Qur'an to him. All of these proofs clearly show that it is permissible to assemble for the purpose of reciting or studying the Qur'an. And with Allāh the

^[1] Muslim no. 2699.

facilitatioin to do what is right.

Ibn Baz

Reciting In a Group

Q What is the ruling on reciting the Qur'an in a *Masjid* in congregation?

A Your question is general. If by your question, you mean that people recite verses as if they were one voice, each person in the group reciting in harmony with the others, it is a practice that is not sanctioned by the *Shari'ah*, and at the very least, it is *Makruh* (disliked), because it is neither related from Allâh's Messenger ﷺ nor from his Companions, may Allâh be pleased with them.

If, however, it is done for the purpose of instruction, we hope that there is no wrong in this. If you mean people getting together to recite the Qur'an to memorize it or learn it, one of them reciting while the others listen, or each of them is reciting by himself, not in unison, then this is allowed according to what is confirmed from Allâh's Messenger ﷺ. He ﷺ said:

«مَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلَائِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ»

"No group of people gather in one of Allâh's houses to recite Allâh's Book and to study it with each other, except that tranquility descends upon them, the angels surround them, mercy envelops them, and Allâh mentions them to those that are with Him."^[1]

The Permanent Committee

^[1] Muslim no. 2699.

Did Shaykh-Al-Islam Ibn Taymiyah Make A Special Supplication When He Finished the Qur'an?

Q Is there anything wrong with saying Shaykh-Al-Islam Ibn Taymiyyah's supplication when finishing the Qur'an? And according to the Sunnah, what should one do when he finishes reading the Qur'an?

A We do not know that it is correct that Shaykh Al-Islam Ibn Taymiyah used the supplication attributed to him when finishing the Qur'an. We have not found anything mentioned about it in his *Tafsir*.

However, it is popularly attributed to him, and we don't feel that there is anything wrong with it. If people say other supplications, then that is acceptable as well, because of the absence of any evidence to specify a particular supplication.


With Allâh is the facilitation to do what is right. May Allâh send peace and blessings upon Muhammad, his family, and his Companions.

The Permanent Committee

Getting Together to Supplicate After Completing the Entire Qur'an

Q When some people finish reading the Qur'an, they gather their relatives or friends to supplicate together, as a group, so that they may all share in the reward for finishing the Qur'an – either by supplicating with the invocation related from Shaykh-Al-Islam Ibn Taymiyyah or with other invocations like those written at the end of the *Mushaf* under the title "Supplication for Completion of the Qur'an." Is it permissible, then, to gather for this purpose, whether it is at the end of Ramadhan or at any other time? Is such a gathering considered to be an innovation (*Bid'ah*)? And is there a specific supplication the Messenger of Allâh ﷺ would


say when he would finish the Qur'an?

 As far as we know, there is no evidence to support a specific invocation for this purpose. One may supplicate as he pleases, choosing a supplication that is beneficial — like asking forgiveness for his sins, asking for Paradise, asking to be protected from the Fire, seeking refuge from *Fitnah* asking to be guided to understand the Qur'an, in a manner that will please Allâh Almighty and make one act according to it and memorize it etc. This is because it is confirmed that Anas, may Allâh be pleased with him, would gather his family and supplicate upon completion of the Qur'an. However, I know of nothing regarding this issue that is related from the Prophet ﷺ.

As for the invocation that is ascribed to Shaykh-Al-Islam Ibn Taymiyyah, I don't know that this is correctly attributable to him; even so, it is an invocation that is well-known and well-received among our scholars, although I have not found it in any of his writings. And Allâh knows best.

Ibn Baz

One Who Recites the Qur'an Without Understanding it: Is He Rewarded?

 Though I don't understand its meanings, I recite the Qur'an often; does Allâh reward me nonetheless?

 The Noble Qur'an, as Allâh Almighty says, is blessed:

﴿ كُنْتُ أَنْزَلْتُهُ إِلَيْكَ مَبْرُكًا لِيَذَّبُوا عَائِبَتَهُمْ وَلِيَسْتَذَكَّرَ أُولُو الْأَلْبَابِ ﴾

“(This is) a book (the Qur'an) which we have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember.”^[1]

One is rewarded for reciting it, whether he understands what he is reading or not. It is not allowed for a believer to recite the

^[1] *Sad* 38:29.

Qur'an, and try to act according to it, without understanding its meaning. Just as a person who studies medicine should not be ignorant of the meanings of what he reads in medical books; rather, the medical student strives to understand what he is taught, so that he may then apply it. How then should a believer be when he recites Allâh's Book, which is a cure for what is in the hearts, and an admonition for all people. And that is why the Companions, may Allâh be pleased with them, used to read only ten verses at a time, not proceeding to the following ten until they learned their meanings and then applied them.

So a person is rewarded for reciting the Qur'an, regardless of whether he understands it or not, yet one should strive as much as one can to learn its meanings, and to learn from learned and trusted scholars. If one is not able to find a scholar to learn from, he should refer to trusted books of *Tafsir* – for instance, *Tafsir Ibn Jarir (At-Tabari)* and *Tafsir Ibn Kathir*. And Allâh knows best.

Ibn 'Uthaimin

They Used To Read Without The Points or Vowel Symbols

Q Is it true that the Qur'an was revealed with letters that had no points nor vowel symbols, indicating how they should be pronounced? If so, how then was it recited?

A It is true that the early *Mushafs* that were recorded had no vowels, points, or signs to indicate when to pause; rather, points and vowels symbols were actually written during the time of the *Tabi'in* (Companions of the Prophet's Companions). During the time of the Prophet ﷺ, people would read, not from written form, but from their memory and from what they were taught by their teachers.

Ibn Jibreen

He Recites Incorrectly: Is He Sinning?

Q I read the Qur'an often, but I don't know much about the rules of recitation, and so I make many mistakes when I recite; am I sinning?

A It is an obligation upon every Muslim to learn how to properly utter the recitation of the Qur'an, reciting it as the Messenger of Allâh ﷺ did, and as Allâh Almighty revealed it to His Messenger. In this regard, one should strive as much as one is able. If, only through much repetition and difficulty, can one achieve correct pronunciation, one will be given two rewards, for the Messenger of Allâh ﷺ said,

«الَّذِي يَقْرَأُ الْقُرْآنَ وَيَتَعْتَعُ فِيهِ وَهُوَ عَلَيْهِ شَاقٌّ، لَهُ أَجْرَانِ»

“A person who stutters when he reads the Qur'an and finds it difficult has two rewards.”^[1]

Therefore brother, be patient: repeat a word over and over until you have pronounced it properly, even though this may be difficult for you, because if you follow this advice, you will be rewarded well. And beware of reading the Qur'an quickly, stumbling over the words, not caring about mistakes in pronunciation, for by doing so, you are belittling the Qur'an, which as we know, is Allâh's Speech. After having received the Qur'an from Allâh Almighty, Jibril ؑ taught it to Muhammad ﷺ, just as he had learned it from Allâh Almighty:

﴿وَأَنزَلْنَاهُ لِنزِيلٍ رَبِّ الْعَالَمِينَ ﴿١٧٦﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٧٧﴾ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٧٨﴾ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴿١٧٩﴾﴾

“And truly, this (the Qur'an) is a revelation from the Lord of all that exists, which the trustworthy Ruh (Jibril) has brought down; Upon your heart (O Muhammad) that you may be (one) of the warners, in the plain Arabic language”^[2]

Ibn 'Uthaimin

[1] Muslim no. 798.

[2] Ash-Shu'ara' 26:192-195.

Placing the Qur'an on the Ground

Q What is the ruling on placing the *Mushaf* on the ground if it is clean, or on a prayer rug?

A It is preferred to put it in an elevated location in order that it be raised up. This Allâh Almighty says:

﴿مَرْفُوعًا مُطَهَّرًا﴾

“Exalted (in dignity), purified.”^[1]

If you need to put it down, at least try to put it down in a place that is slightly elevated; but if this is not easy for you, you can put it down on a ground that is pure or on a carpet that is pure. Avoid placing the Qur'an in a lowly place, or an impure surface, or on dirt, for by placing it in these places, you are debasing it. If one needs to put it on a clean bed, there is no harm in that with the view that it is done out of concern for raising it.

Ibn Jibreen

How To Recite The Qur'an

Q Is it permissible for a woman to read the Qur'an silently? Or must she recite it out loud and slowly?

A Reciting the Qur'an slowly is not compulsory, neither for male nor for female, yet doing so is considered to be one of the etiquettes of recitation. Among the best forms of recitation is that one would do so slowly and ponder over its meanings and come to understand it. One may recite it more quickly under the condition that none of the letters are skipped.

As for reading out loud or quietly, this depends on the person: if one feels more alert and concentrated by reading it out loud, he should read out loud, but as long as he is not disturbing anyone. If he feel more alert and concentrated when reading quietly,

^[1] 'Abasa 80:14.

then he should read quietly. And if both are equal, he may choose as he wishes.

Ibn 'Uthaimin

It is Best Not to Complete a Reading of the Qur'an in Less Than Three Days

Q What advice do you give, noble Shaykh, to someone who, without an excuse, doesn't touch the Qur'an for many months at a time, someone who spends his time reading magazines that are void of benefit?

A A believing man or woman should read as often as possible from the Book of Allāh, contemplating its meanings and understanding it, whether that is from the *Mushaf* or by reciting from memory; Allāh Almighty says:

﴿ كَتَبْنَا إِلَيْكَ مَبْرُوكًا لِيَذَّبُوا مَا بَيْنَهُمْ وَأَنْزَلْنَاهُ إِلَيْكَ مُبَارَكًا لِيَكُونَ لِمَنْ وَعَدْنَا كَرِيمًا ﴿٢٩﴾ ﴾

"(This is) a book (the Qur'an) which we have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember."^[1]

He also said:

﴿ إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ ﴿٢٩﴾ لِيُوفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ ﴿٣٠﴾ ﴾

"Verily, those who recite the book of Allāh Almighty (this Quran), and perform As-Salah, and spend (in charity) out of what we have provided for them, secretly and openly, hope for a (sure) trade gain that will never perish. That He may pay them their wages in full, and give them (even) more, out of his Grace. Verily! He is Oft-Forgiving, Most Ready to appreciate (good deeds and recompense)."^[2]

[1] *Sad* 38:29.

[2] *Fatir* 35: 29,30.

Recitation here includes both recitation and following it. Recitation while pondering and understanding its meanings, with sincerity to Allâh is a means to correctly following it. It also brings a great reward as the Prophet ﷺ said,

«اَقْرَأُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ»

“Read the Qur’an, for on the Day of Judgement, it will come as an intercessor for the one who recited it.”^[1]

The Prophet ﷺ also said,

«خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ»

“The best among you is he who learns the Qur’an and then teaches it.”^[2]

He ﷺ also said,

«مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا أَقُولُ [الْم] حَرْفٌ، وَلَكِنْ أَلِفٌ حَرْفٌ وَلَامٌ حَرْفٌ وَمِيمٌ حَرْفٌ»

“Whoever reads a letter from the Qur’an, for him is a good deed, and a good deed is multiplied by ten. I don’t say that Alif-Lam-Mim is a letter, but Alif is a letter, Lam is a letter, and Mim is a letter.”^[3]

The Messenger of Allâh ﷺ said to ‘Abdullah bin ‘Amr bin Al-‘As, ؓ

«اَقْرَأِ الْقُرْآنَ فِي كُلِّ شَهْرٍ»

“Read the Qur’an every month (i.e. finish reading it once a month).”

‘Abdullah said, “I can handle more than that.” He ﷺ said,

«اَقْرَأْهُ فِي سَبْعٍ»

[1] Muslim no. 804.

[2] Al-Bukhari no. 5027.

[3] At-Tirmithi no. 2910.

“Then read it every seven days.”^[1]

The Prophet’s Companions used to finish the Qur’an every seven days.

I advise all those who read the Qur’an to read it more often, with sincerity for Allāh, contemplating its meanings, seeking knowledge from it, and to finish reading it every month, and if possible, in even a shorter period. One may finish it in less than seven days if one is able, but it is better not to finish it in less than three days, because three days is the shortest period that the Prophet ﷺ instructed for ‘Abdullah bin ‘Amr bin Al-‘As. Moreover, reading the entire Qur’an in less than three days may lead to a hasty reading, one that is bereft of contemplation.

It is not allowed to recite from the *Mushaf* without being in a state of purity. In the case of reciting it by heart, then there is no harm if one reciting it does so without having *Wudhu*. As for the one who is *Junub* (impure sexually or due to menstruation) he or she is not to recite it from the *Mushaf* nor by heart until having performed *Ghusl* because of what is recorded by Imam Ahmad and the *Sunan* compilers with a *Hasan* chain of narration in which ‘Ali, may Allāh be pleased with him, said:

«وَلَا يَحْجُزُهُ عَنِ الْقُرْآنِ شَيْءٌ إِلَّا الْجَنَابَةُ»

“Nothing would prevent the Prophet ﷺ from the Qur’an except for *Janabah* (the state of sexual or menstrual impurity).”^[2]

And with Allāh is the facilitation to do what is right.


Ibn Baz

The Ruling on saying “Allāh, the Magnificent, Has Spoken The Truth” After Recitation

Q What is the ruling on saying “Allāh, the Magnificent, has Spoken the truth” after reciting the Qur’an?

[1] Al-Bukhari no. 5054 and Muslim no. 1159.

[2] Ibn Majah no. 594, Abu-Dawud no. 229 and Musnad Ahmad no. 1/83.

 To say *Sadaq Allāhu Al-'Azim* "Allāh the Magnificent has Spoken the truth" after reciting the Noble Qur'an has no basis for it in the Sunnah nor in the actions of the Companions, may Allāh be pleased with them. It was merely initiated in later times. There is no doubt that the one saying, "Allāh the Magnificent has Spoken the truth" is praising Allāh Almighty. So this is a form of worship, and in the case of worship; it is not allowed for us to worship Allāh except with what there is a *Shari'ah* evidence for. Since there is no proof from the *Shari'ah* in this case, then saying it after recitation is not legislated, nor prescribed, so it is not prescribed for a person to say it after reciting the Noble Qur'an.

Someone might say: Didn't Allāh Almighty say,

﴿قُلْ صَدَقَ اللَّهُ﴾

"Say: Allāh has spoken the truth."^[1]

We would answer that yes, Allāh Almighty did say this, and yes, we say, "Allāh has spoken the truth," but did the Messenger of Allāh ﷺ say, "When you finish reciting the Qur'an, say: Allāh Almighty has spoken the truth."?

What is authentic is that once Ibn Mas'ud, may Allāh be pleased with him, recited *Surat An-Nisa'* to the Prophet ﷺ. When he reached,

﴿كَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا﴾ (٤١)

"How (will it be) then, when We bring from each nation a witness and We, bring you (O Muhammad ﷺ) as a witness against the people."^[2]

Then the Prophet ﷺ said,

«حَسْبُكَ»

"(That is) enough for you."

[1] *Al-'Imran* 3:95.

[2] *An-Nisa'* 4: 41.

He didn't say, "Say: Allâh has spoken the truth," nor did Ibn Mas'ud say it. This is an evidence that it is not legislated for one to say "Allâh the Magnificent has Spoken the truth" after reciting the Qur'an.

Suppose that something happens to confirm what Allâh Almighty and His Messenger said – in such an instance, you may say, "Allâh, the Almighty, has spoken the truth," because you have said this to announce that Allâh's Speech is truthful. So for example, if you see someone who is so busy with his children, that he neglects his worship, you may say, "Allâh, the Almighty, has spoken the truth" – for He Almighty says:

﴿ إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ ﴾

"Your wealth and your children are only a trial, whereas Allâh Almighty! With Him is a great reward (Paradise)."^[1]

In similar such cases then there would be no harm.

Ibn 'Uthaimin

Why Doesn't *Surat At-Tawbah* Begin With "Bismillah"

Q Unlike other chapters, why does *Surat At-Tawbah* begin without "*Bismillahi-ar-Rahman-ir-Rahim* (In the Name of Allâh, the Most Beneficent, the Most Merciful)"? Also, before reading this chapter, we say, "I seek refuge in Allâh from the Fire, from the evil of the disbelievers, and from the anger of the Almighty; and glory is for Allâh and His Messenger." Is this invocation correct?

A The invocation that you mentioned for the beginning of *Surah Bara'h (At-Tawbah)* is an innovated supplication which there is no basis for, and it is not allowed for one to begin the *Surah* with it. When I was young, I used to see this invocation written as a footnote in some copies of the Qur'an. Whoever sees

[1] *At-Taghabun* 64:15.

this in a copy of the Qur'an should blot it out, because it is an innovation and it is not related from the Prophet ﷺ.

As for your first question, we do not begin this chapter with "Bismillah" simply because it is not there; were it a part of the chapter, it would have been written in the Qur'an, for Allāh Almighty says:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُمُ لَحَافِظُونَ ﴿٩﴾﴾

"Verily We: It is We Who have sent down the Thikr (i.e., the Qur'an) and surely, We will guard it (from corruption)."^[1]

This is how it has reached us from the Prophet ﷺ. The Companions, however, disagreed among themselves — as has been related from 'Uthman — as to whether it is a separate chapter or whether it is the completion of *Surat Al-Anfal*. So they separated between them without the "Bismillah". So this is a judgement on their part between two choices. For if it was certain that it was the remainder of *Surat Al-Anfal* then they would not have put a separation nor the "Bismillah," and if it were certain that it was a separate chapter then they would have put a separation and the "Bismillah." Since neither this nor that is confirmed, they put a separation there. This was a case of *Ijtihad* that agrees with what is correct, for it can be known with certainty that if the "Bismillah" were revealed before this chapter then they would have left it, without a doubt. This is because Allāh Almighty says:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُمُ لَحَافِظُونَ ﴿٩﴾﴾

"Verily We: It is We Who have sent down the Thikr (i.e., the Qur'an) and surely, We will guard it (from corruption)."^[2]

Therefore it is not legislated that one should begin the recitation of *Surah Al-Bara'h* with "Bismillah-ir-Rahman-ir-Rahim."

Ibn 'Uthaimin

[1] *Al-Hijr* 15:9.

[2] *Al-Hijr* 15:9.

At-Taghanni: To “Sing” the Qur’an

Q Noble Shaykh, what is the meaning of *At-Taghanni* with regard to the Qur’an?

A The encouragement for *At-Taghanni* with the Qur’an is reported in the authentic Sunnah. This merely means to beautify the voice, it does not carry the same meaning as that of “singing,” but to beautify the voice during its recitation. There is an authentic *Hadith* in this regard:

«مَا أَدِنَ اللَّهُ لِشَيْءٍ مَا أَدِنَ لِنَبِيِّ حَسَنِ الصَّوْتِ بِالْقُرْآنِ يَجْهَرُ بِهِ»

“Allâh has not listened to anything like His listening to the Prophet reciting the Qur’an aloud with a beautiful voice.”^[1]

He ﷺ also said,

«لَيْسَ مِنَّا مَنْ لَمْ يَتَعَنَّ بِالْقُرْآنِ يَجْهَرُ بِهِ»

“He is not one of us who does not *Yataghanni* the Qur’an aloud.”^[2]

Now this listening, which is attributed to Allâh (in the first *Hadith*) — like all of His attributes — does not resemble a characteristic of His creatures.

The same is said, for Allâh’s listening and hearing, as is said for the rest of His attributes, that this is so, in a manner that befits Allâh Almighty:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

“There is nothing like unto Him, and He is the All Hearer, the All Seer.”^[3]

At-Taghanni then, means to recite aloud with a beautiful voice, with a sense of tranquility, so that one’s heart is moved, because

[1] Al-Bukhari no. 7544 and Muslim no. 792.

[2] Al-Bukhari no. 7527.

[3] *Ash-Shura* 42:11.

the purpose is that one's heart be moved by this Qur'an, until it is calm, attentive and tranquil, so it will bring benefit.

In this regard, there is the story of Abu Musa Al-Ash'ari, may Allâh be pleased with him, whom the Prophet ﷺ passed by while he was reciting the Qur'an. The Prophet ﷺ stopped to listen, and then said,

«لَقَدْ أُوتِيَ هَذَا مِزْمَارًا مِنْ مِّزَامِيرِ آلِ دَاوُدَ عَلَيْهِ السَّلَامُ»

“Indeed, this one has been given a Mizmar^[1] from the Mizmars of the family of Dawud.”^[2]

When Abu Musa approached the Prophet ﷺ, the Prophet ﷺ informed him of what he said, and Abu Musa said, “Had I known, O Messenger of Allâh, that you were listening to me, I would have adorned (my recitation) even more.”

The point here is that the Prophet ﷺ did not then reproach him for saying this, a silent approval which shows that beautifying one's voice when reading the Qur'an is recommended, so that both the reader and the listener can spiritually benefit from the recitation.

Ibn Baz

Kissing the Qur'an

Q We see many people, as they are about to read the Qur'an, kiss it and wipe it on their eyes and face; does this practice have any basis in the *Shari'ah*?



We know of no basis for this practice in the pure *Shari'ah*.

The Permanent Committee

[1] *Mizmar* is a wind instrument. It is often used to mean merely “beautiful voice” as it is here, according to Ibn Al-Athir in *An-Nihayah*.

[2] Al-Bukhari no. 5048, Muslim no. 793 and An-Nasa'i no. 1022.

Translations Of the Qur'an, And A Disbeliever Touching the Qur'an

Q May we translate the Qur'an, for instance, to French, so that disbelievers can read it, for Allâh Almighty does say:

﴿إِنَّهُ لَقُرْآنٌ كَرِيمٌ ﴿٧٧﴾ فِي كِتَابٍ مَّكُونٍ ﴿٧٨﴾ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٩﴾﴾

“That (this) is indeed an honourable recital (the Noble Qur'an). In a book well-guarded (with Allâh in the heaven i.e., Al-Lawh Al-Mahfuz). Which (that Book with Allâh Almighty) none can touch but purified (i.e., the angels).”^[1]

And on the cover of such a translation the following would be written:

﴿وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا ﴿٢٢٦﴾ وَاسْتَفْتُونَكَ فِي النِّسَاءِ اللَّهُ يَفْتِيكُمْ فِيهِنَّ﴾

“And to Allâh belongs all that is in the heavens and all that is in the earth. And Allâh is Ever Encompassing all things. They ask your legal instruction concerning women, say: Allâh instructs you about them.”^[2]

A The Qur'an's precision, beauty, perfect style, flawless cohesion — no translation can be equal to the Qur'an regarding these and other qualities, qualities that are complete and perfect because they are descriptive of Allâh's Speech. One who attempts a perfect translation is like one who tries to ascend to the heavens without a ladder or a machine, or one who attempts to fly without wings or a machine.

However, a scholar may, according to his knowledge and ability, attempt to convey his understanding of the Qur'an into another language, so that the people of that language may come to know

[1] Al-Waqi'ah 56:77-79.

[2] An-Nisa' 4:126-127.

what he knows and understands from the Qur'an. Still though, his translation is not considered to be the Qur'an, nor is it given the status of the Qur'an in any way whatsoever. Rather, a translation of the Qur'an is more akin than anything else to a *Tafsir* or explanation of the Qur'an, for a *Tafsir* is never referred to as being the Qur'an. It follows then that a disbeliever and one who is in a state of major impurity can touch a translation of the Qur'an, just as both categories of people are permitted to touch a *Tafsir* book written in Arabic.

The Permanent Committee

Taking A Salary Or A Stipend For Reciting the Qur'an

Q Some people recite the Qur'an for a salary or for a price; is this permitted?

A According to the correct view of the scholars, one is permitted to take a salary if by reciting, one is teaching others to read the Qur'an. This is due to an authentic *Hadith* in which one of the Companions of the Messenger of Allāh ﷺ read the Qur'an over a sick person for some wealth, and later on the Messenger of Allāh ﷺ said,

«إِنَّ أَحَقَّ مَا أَخَذْتُمْ عَلَيْهِ أَجْرًا كِتَابُ اللَّهِ»

"Indeed, the most rightful task for which you take a salary is Allāh's Book."^[1]

Recorded by Al-Bukhari, may Allāh have mercy upon him, in his *Sahih*.

But in the case where one recites, not for educational purposes, but merely for people to listen to on any given occasion, it is not permissible to take wages. Concerning this last ruling, Shaykh-Al-Islam Ibn Taymiyyah said that he knew of no disagreement

[1] Al-Bukhari no. 5737.

among the scholars for its prohibition.

Ibn Baz

To Memorize Parts Of the Qur'an And Then to Forget Them

Q I have heard a *Hadith* of the Messenger of Allâh ﷺ, the meaning of which is this: A person who memorizes a chapter or verse of the Qur'an and then forgets it afterwards has perpetrated a sin; is this *Hadith* authentic?

A This *Hadith* has been related from the Messenger of Allâh ﷺ; it contains a stern warning for those who first memorize a portion of the Qur'an and then forget it. If this *Hadith* is authentic, then it means that a person sins when he forgets parts of the Qur'an out of negligence and avoiding the Qur'an. But when one forgets parts of the Qur'an because of a natural cause or because he became so busy with life's exigencies that he had no time to revise his recitation, then there is no sin upon him.

In an authentic *Hadith*, when the Messenger of Allâh ﷺ heard a man recite the Qur'an, he said,

«رَحِمَهُ اللهُ، لَقَدْ أَدَّكَرَنِي آيَةً كُنْتُ أَنْسِيْتُهَا»

“May Allâh have mercy on so and so, for he has reminded me of a verse that I was made to forget.”^[1]

And forgetting is something natural for humans. The Prophet ﷺ also said,

«إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ أَنَسِيَ كَمَا تَنْسَوْنَ»

“Indeed, I am only a human being like you: I forget like you forget.”^[2]

[1] Al-Bukhari no. 5037-5038 and Muslim no. 788.

[2] Al-Bukhari no. 401 and Muslim no. 572.

What is really strange is that some people fear Allâh ﷻ in such a way that they are taken away by whims: one of them will say, "I will not memorize anything from the Qur'an because I fear that I will later forget it." Such a person effectively prevents himself from good by using reasoning that is not based on fact. So this is what we say to you: memorize Allâh's Book, and revise your recitation as much as you are able, for the Messenger of Allâh ﷺ said after ordering us to maintain what we memorize,

«لَهُوَ أَشَدُّ تَفَلُّتًا مِّنَ الْإِبِلِ فِي عُقْلِهَا»

"Indeed, it (i.e., the Qur'an) escapes more quickly than a camel does from its fetter."^[1]

You should memorize the Qur'an and then maintain what you memorize through revision; if then, you forget something through a natural cause, and not because you turn away from the Qur'an or because you are negligent regarding it, you will not be harmed, and there is no sin upon you.

Ibn 'Uthaimin

Translations of the Qur'an

Q Is it permissible to translate the Qur'an, for example, into English, French, or Hebrew?

A To translate the Qur'an into another language is an impossible task, for the wording of the Qur'an in Arabic is a miracle, one that cannot be replicated in another language. However, it is permissible to translate the meanings of the Qur'an, which means to translate the explanation, or *Tafsir* of the Qur'an. Therefore one should choose a trusted *Tafsir* book in Arabic — one that is in accordance with the way of our pious predecessors — and then proceed to translate it into another language, so that people of other languages may know the meanings of the Qur'an. We should not forget, though, that it is

[1] Al-Bukhari no. 5033 and Muslim no. 791.

obligatory upon every Muslim to learn Arabic, the language in which the Qur'an was revealed, and the language of the *Shari'ah*, so that one may correctly understand his religion, his Lord's speech, and the Prophet's Sunnah.

Ibn 'Uthaimin

Reciting the Qur'an In A Home Wherein There Is A Dog

Q Is it permissible to recite the Qur'an in a house wherein there is a dog?

A There is no harm in doing so; however, dogs must not be kept in homes except for one of three purposes: hunting, agriculture, and guarding livestock. The Prophet ﷺ said,

«مَنْ أَقْتَنَى كَلْبًا لَيْسَ بِكَلْبِ صَيْدٍ وَلَا مَاشِيَةٍ وَلَا أَرْضٍ فَإِنَّهُ يُنْقَصُ مِنْ أَجْرِهِ قِيرَاطَانِ كُلَّ يَوْمٍ»

“Whoever acquires a dog that is not for hunting, planting, or protecting animals, then two Qirat's (a measurement) of reward will be deducted from him every day.”^[1]

And with Allâh is the facilitation to do what is right.

Ibn Baz

May Children Touch The Mushaf?

Q Is it permissible for children to touch the *Mushaf*?

A Scholars differ concerning whether one who is in a state of minor impurity may touch the *Mushaf*. A group of scholars say that it is permissible, arguing that there is no clear proof to the contrary, and further arguing that the rule is the innocence of blame and lack of requirement, unless there is

^[1] Muslim no. 1575.

proof to the contrary.

Other scholars say that it is not lawful to touch the *Mushaf* unless one is in a state of purity. Their argument is based on a *Hadith* related by 'Amr bin Hazm, in which the Prophet ﷺ had the following sent to him,

«لَا يَمَسُّ الْقُرْآنَ إِلَّا طَاهِرًا»

“None touches the Qur'an except the pure.”^[1]

Purity here means free of minor impurities.

This latter opinion is better than the first, because even though purity (*Taharah*) encompasses both physical and spiritual purity, whenever the *Shari'ah* mentions purity, it is for the most part referring to one who is pure in both the physical and spiritual sense, and that is a Muslim.

Now what remains here is to discuss children: when they are learning the Qur'an, do they have to make ablution? Or are they exempt because as children, they are not responsible or held accountable for their actions? Again, scholars differ in this issue. Some say that no, he doesn't have to make ablution to touch the *Mushaf*, because he is not of age, meaning he is not held accountable for his actions. Others say that he does have to make ablution, and without a doubt this opinion is not only more conscientious, but there is an added benefit – children will learn to venerate Allāh's Speech. If forcing children is difficult, then they may touch the *Mushaf* using an intermediary instrument, a practice that is also permissible for someone who is not in a state of purity.

Ibn 'Uthaimin


Only One Who Is Pure May Touch The Qur'an



What is the ruling regarding touching the *Mushaf* without having ablution, for the purpose of reading it

[1] Ibn Hibban no. 793 and Ad-Daraqutni no. 433.

or moving it to another place? My question is regarding someone who is not in a major state of impurity.

 According to the majority of scholars, touching the *Mushaf* while not having ablution is not allowed. This is the opinion of all Four *Imams*, may Allâh have mercy upon them, and it is this opinion that the Prophet's Companions used to rule by. There is even an authentic *Hadith* regarding this; in it, 'Amr bin Hazm, may Allâh be pleased with him, relates that the Prophet ﷺ sent a letter to the people of Yemen, saying that:

«لَا يَمَسُّ الْقُرْآنَ إِلَّا طَاهِرًا»

“None touches the Qur'an except the pure.”^[1]

This *Hadith* is good in terms of authenticity; it has many chains of narration, and each one strengthens the other.

The same ruling applies to moving the *Mushaf* from one place to another: only someone who is pure may do so. However, if the *Mushaf* is in a bag or jacket, for example, one may carry it, as long as his hands do not touch it directly. If one is in a minor state of impurity, one may recite the Qur'an from memory or recite it while someone else is holding it. A person who is in a major state of impurity may not recite the Qur'an, because nothing would prevent the Prophet ﷺ from the Qur'an except for *Janabah* (major state of impurity, i.e., after performing sexual intercourse). Ahmad recorded a good chain of narration to 'A'ishah, may Allâh be pleased with her, who said that after the Prophet ﷺ relieved himself, he recited something from the Qur'an, and then said:

«هَذَا لِمَنْ لَيْسَ بِجُنُبٍ فَأَمَّا الْجُنُبُ فَلَا وَلَا آيَةً»

“This is for someone who is not *Junub* (in a major state of impurity); as for the *Junub*, then no, not even a single verse.”^[2]

[1] Ibn Hibban no. 793 and Ad-Daraqutni no. 433.

[2] Ahmad 1/110.

The point here is that the *Junub* person is neither permitted to touch nor to recite from the *Mushaf* until he performs *Ghusl*, in which case he is no longer *Junub*.

There is another issue that is related: whether it is permissible for a woman to touch the Qur'an when she is in menses or is going through post-natal bleeding. Scholars disagree in this issue: some say that she may not read while others say that she can read from memory without touching the Qur'an. Those that hold the latter opinion argue that menses and post-natal bleeding occur for long periods of time, whereas the person in a major state of impurity only has to perform *Ghusl*, and then he can recite.

What is correct is that it does not prevent them from reciting from memory, and this is the preferred view since it is confirmed in the Two *Sahih*s that the Prophet ﷺ said to 'A'ishah, who was menstruating during *Hajj*:

«أَفْعَلِي مَا يَفْعَلُ الْحَاجُّ غَيْرَ أَنْ لَا تَطُوفِي بِالْبَيْتِ حَتَّى تَطْهَرِي»

“Do what a pilgrim does, except that you may not go around the House (i.e., the Ka'bah) until you become purified.”^[1]

So even though the pilgrim recites Qur'an, the Messenger of Allâh ﷺ did not make an exception like he did for going around the Ka'bah. This indicates the permissibility for a woman to recite when she is menstruating or when she is going through post-natal bleeding.

The Prophet ﷺ said similarly to Asma' bint 'Umayy when she gave birth to Muhammad bin Abu Bakr at the *Miqat*^[2] during the farewell pilgrimage, this all proves that she may recite it without touching the *Mushaf*.

As for the *Hadith* of Ibn 'Umar that the Prophet ﷺ said:

[1] Al-Bukhari no. 305 and Muslim no. 1211.

[2] The location where the pilgrim enters into the state of *Ihram*. See the Book of *Hajj*.


«لَا تَقْرَأِ الْحَائِضُ وَلَا الْجُنُبُ شَيْئًا مِّنَ الْقُرْآنِ»


“Neither the menstruating nor the Junub may recite anything from the Qur’an.”^[1]

This *Hadith* is weak, because in its chain Ibn ‘Ayyash is narrating from Musa bin ‘Uqbah. The scholars of *Hadith* have graded Ibn ‘Ayyash’s narrations weak, saying that they are good if he is narrating from the people of Ash-Sham, which is his homeland, but they are weak when narrating from the people of Al-Hijaz, and this is one of his narrations from the people of Al-Hijaz, so it is weak.

Ibn Baz

What To Do When One No Longer Needs Paper Upon Which Allâh’s Name Is Written

 In newspapers, letters, journals, and magazines we often find Allâh’s name or verses of the Qur’an written. When we are finished reading them, what should we do? Should we burn them?

 When you are finished with paper upon which Allâh’s Name or a verse of the Qur’an is written, you must either store it, burn it, or bury it under pure soil, preventing Allâh’s name or verses of the Qur’an from being debased. Therefore you must not throw them away into the garbage or in the street, nor should you use such paper as a tablecloth for your meal, or any other behavior that would amount to debasing it in any way whatsoever.

And with Allâh is the facilitation to do what is right.

Ibn Baz

[1] At-Tirmithi no. 131.

The *Shari'ah* Does Not Forbid A Menstruating Woman From Reciting the Qur'an

Q On the Day of 'Arafah, is it permissible for a menstruating woman to recite certain invocations, even though they may contain verses of the Qur'an?

A There is no harm if women who are menstruating or experiencing post-natal bleeding reciting such written supplications during the rites of *Hajj*. There is also no harm in them reciting the Qur'an, according to what is correct. This is because there is no clear authentic text that would prevent them from reciting the Qur'an. Rather, what is mentioned specifically states that the person who is *Junub* is not to recite the Qur'an in that state, this is in the *Hadith* of 'Ali, may Allâh be pleased with him. As for the menstruating woman and the woman experiencing post-natal bleeding, it is mentioned in the *Hadith* of Ibn 'Umar which says:

«لَا تَقْرَأِ الْحَائِضُ وَلَا الْجُنُبُ شَيْئًا مِّنَ الْقُرْآنِ»

“Neither the menstruating nor the *Junub* may recite anything from the Qur'an.”^[1]

This *Hadith* is weak because in its chain, Ibn 'Iyash from someone who lived in Al-Hijaz and he is considered weak when narrating from them.

Women from these two categories may recite from memory without touching the *Mushaf*, whereas a person who is *Junub* may not recite, neither from memory nor from the *Mushaf*, until after having performed *Ghusl*. The difference is that the *Junub* person doesn't have to endure a long period of time before reading the Qur'an, because all he has to do is perform *Ghusl*. And if water is unavailable, he can simply make *Tayammum* (i.e., to use clean sand or earth to purify himself), and then pray and recite. In a

[1] At-Tirmithi no. 131.

sense, the choice is in his hands. But the menstruating woman and the woman experiencing post-natal bleeding are helpless; their affair is with Allâh Almighty, and they can only wait until this period has expired, after which they must take a shower; both menses and post-natal bleeding can take days.

For this reason, both categories of women may recite, so that they do not forget what they had memorized and so that they do not lose the blessings attached to reciting and learning the rules of the *Shari'ah* from the Book of Allâh. If this is the case, then one can infer that such women can also read books that contain supplications from various *Hadiths* and verses of the Qur'an, or other such items. This is what is correct and the most authentic of the views of the scholars, may Allâh have mercy upon them.

Ibn Baz

Does A Qur'an Teacher Have To Make Ablution?

Q When he instructs his students how to recite the *Mushaf*, does a teacher have to have ablution or is purity not a condition in such case?

A Here, a teacher is like everyone else: he cannot touch the *Mushaf* unless he is in a state of purity according to the view of the majority of the scholars, as well as the Four *Imams*, may Allâh have mercy upon them. This is because of the *Hadith* of 'Amr bin Hazm in which the Prophet ﷺ said:

«لَا يَمَسُّ الْقُرْآنَ إِلَّا طَاهِرًا»

“None touches the Qur'an except the pure.”^[1]

This is a *Hadith* with a good chain of narration, recorded by Abu Dawud and others, in both connected form as well as *Mursal*^[2]

[1] Ibn Hibban no. 793 and Ad-Daraqutni no. 433.

[2] A connected chain of narration reaching a Companion, or someone else who lived after the Prophet (ﷺ).

form. There are many routes for it that support its authenticity in connected form, and it was according to this that the Companions of the Prophet ﷺ judged, may Allâh be pleased with them. And with Allâh is the facilitation to do what is correct.

Ibn Baz

Much Of the Qur'an Relates the Story Of Musa And His People

Q Why does much of the Qur'an deal with the Children of Israel, and why do most chapters mention Musa?

A Musa ﷺ is often mentioned because he is one of the five major Messengers, who are called "*Ulul-'Azim.*" Moreover, Allâh Almighty spoke directly to Musa ﷺ and blessed him with many different miracles, one of which was in the way Fir'awn, His enemy, was destroyed. And despite being shown so many miracles, despite being blessed, the children of Israel disbelieved in Muhammad ﷺ, even though they recognized him when he came, just as one of them was able to recognize his own children. The Qur'an reproaches them, because they knew but did not apply, because they were cognizant of the truth but refused to accept it – for these reasons, they are mentioned often in the Qur'an.

Ibn Jibreel

Menstruating Women And Women Experiencing Post-Natal Bleeding: May They Touch the Qur'an?

Q Noble Shaykh, it is a habit of mine that I recite certain chapters of the Qur'an before I go to sleep, but there are days when I cannot do this because of my monthly period. May I write the chapters I wish to read on a piece of paper, so that I can read them during my period?



Menstruating women and women experiencing post-natal bleeding may recite the Qur'an, according to the most correct view from the scholars, since there is no authentic proof that points to the contrary. However, they may not touch the *Mushaf*. What they can do is hold it indirectly, by placing a cloth, for instance, between the hand and the Qur'an, and the same ruling applies for a piece of paper upon which is written parts of the Qur'an. And with Allâh is the facilitation to do what is right.

Ibn Baz

When I'm Not In A State Of Purity, May I Touch the Qur'an?

Q After having urinated, and without afterwards performing ablution, many foreign students hold the Qur'an; this habit is prevalent in many schools, but Allâh Almighty says:

﴿لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ﴾ (79)

"Which (that Book with Allâh Almighty) none can touch but purified."^[1]

And the Messenger of Allâh ﷺ said,

«لَا يَمَسُّ الْقُرْآنَ إِلَّا طَاهِرًا»

"None but the pure may touch the Qur'an."^[2]

What is the ruling on this? And does a person sin when he touches the Qur'an without being purified?



Educators and parents must teach children what is obligatory regarding worship, and reciting the Qur'an from the *Mushaf* is one of these topics, and doing so requires

[1] *Al-Waqi'ah* 56:79.

[2] Ibn Hibban no. 793 and Ad-Daraqutni 1/121.

complete purification.

At the beginning of every lesson, the teacher must remind his students of this, and if necessary, force those who have passed wind, for instance, to repeat their ablution, because water – all praise is due to Allâh – is readily available in all schools, and children know from the day they enter school how to perform ablution.

The proofs that the questioner mentioned suffice to show that purity is a requisite for touching the *Mushaf* which was revealed by the Lord of the Worlds. Meaning that in it the revealed Speech of Allâh may be read, and when Allâh described it He said that none touches it except the purified. This is a description that applies to these *Mushafs* we have, and those who are “purified” – applies to those who are purified from disbelief, from passing wind, from urinating, and from defecating, this is due to the generality of the evidence. If what is intended by the verse is the Book that is with Allâh Almighty, which none but the angels can touch, then the Qur'an is a section of that, and none may touch it except those who are purified – both inwardly and outwardly. And Allâh Almighty knows best.

Ibn Jibreen

A Person In A Minor State Of Impurity May Not Touch The Qur'an

Q If a person is in a minor condition of impurity – such as someone who passes wind, urinates, or defecates – may he recite the Qur'an?

A Such a person may recite but not touch the *Mushaf*, for complete purification is not one of the requisites for reciting the Qur'an. On the other hand, a person who is *Junub* may neither touch nor recite the Qur'an until he performs *Ghusl*, yet he may still recite certain invocations from the Qur'an, such

as “*Bismillah-ir-Rahman-ir-Rahim*,” or when he is afflicted, “Indeed, we belong to Allâh, and indeed, to Him are we returning.”

Ibn ‘Uthaimin

Audio Cassettes Are Not Like Paper

Q Is it permissible to throw audio cassettes into the garbage which contain recordings of the Qur’an or of sayings of the Prophet ﷺ?

A These cassettes which include some Prophetic *Hadiths* or verses of the Qur’an do not actually have the same status of verses of the Qur’an or *Hadiths*. They are merely reels of tape that result in a voice being heard when played in a tape machine. So they do not fall under the ruling of papers upon which something is written from the Qur’an or *Hadiths*.

Therefore, as long as one does not have the intention of debasing the Qur’an, there is no harm in discarding them as one pleases; the same goes for entering the washroom with such tapes, there is no harm in that, since neither verses of the Qur’an, nor *Hadiths* appear on such cassettes.

Ibn ‘Uthaimin

Placing A Copy Of the Qur’an In the Car and Other Specific Place, Hoping That This Will Bring Blessings

Q Some people hang verses of the Qur’an or Prophetic *Hadiths* on the wall of their office, restaurant, or bedroom. On hospital and clinic walls one often finds these verses:

﴿وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ﴾

“And when I am ill, it is He who cures me”^[1]

^[1] *Ash-Shu’ara’* 26:80.

And the like.

Does this fall under the same ruling as hanging charms which are forbidden in the *Shari'ah*? Especially considering that most people hang up verses hoping to welcome blessings and drive away the *Shaytan*? However, some people hang up these verses simply as a reminder for others to remember Allâh Almighty. Also, what about putting a copy of the Qur'an in one's car, hoping to attract blessings?



When the objective of what the questioner asked is to remind people, and teach them what is beneficial then there is no harm in that. If the objective is to attract blessings or to repel the *Shaytan* or Jinns, I know of no basis for this in the *Shari'ah*.

The same for placing the *Mushaf* in a car in order to seek blessings. This has no basis and has not been permitted. But if one places a copy of the Qur'an in one's car so that he or other passengers may recite from it, then obviously, this is something good which there is no harm in. And with Allâh is the facilitation to do what is right.

Ibn Baz

Hanging up Verses Of the Qur'an In the Offices Is Permissible



Is it permissible to hang up certain verses of the Qur'an on the office wall? And is it true that the ruling in this issue is the same as that for hanging up pictures?



Hanging up pictures (of animals or of humans) is not allowed; we don't know anything wrong about hanging up verses of the Qur'an or *Hadiths* in the office as a reminder. And with Allâh is the facilitation to do what is right.

Ibn Baz

Reciting the Qur'an Aloud While Others are Praying

Q Knowing that there are others besides me in the *Masjid*, people who are praying voluntary prayers, can I recite the Qur'an loudly?

A If others worshippers would be disturbed, you should not recite the Qur'an loudly. But this ruling is not limited to the *Masjid*; rather, it encompasses all places where other worshippers may be disturbed.

So the Sunnah is not to raise the voice with such recitation. On one occasion, the Messenger of Allâh ﷺ passed by a group of people who were all praying in the *Masjid* while reciting aloud. The Prophet ﷺ said,

«أَلَا إِنَّ كُلَّكُمْ مُنَاجٍ رَبَّهُ فَلَا يُؤْدِينَ بَعْضُكُمْ بَعْضًا»

"Each one of you is speaking in private to Allâh, so do not disturb each other."^[1]

Ibn Baz

Do Not Raise Your Voices with the Qur'an over Others

Q When an individual or a group of Muslims are praying, is it permissible in Islam for others to raise their voices when they recite the Qur'an?

A When people are praying in the *Masjid*, Islam does not permit others to raise their voices – regardless of whether they are reciting the Qur'an, reciting invocations, or speaking worldly talk that would cause them to disturb each other. In one *Hadith*, we are told that none of us should read the Qur'an aloud over others.

^[1] Abu Dawud no. 1332 and Ahmad 3/94.

Moreover, your question raises another issue: if one is reciting the Qur'an loudly while others are praying the obligatory prayer, then that person has committed another sin other than that of disturbing Muslims, and that is not praying in congregation.

The Permanent Committee

Listening To the Qur'an On the Radio

Q What is the ruling regarding listening to the Qur'an on the radio?

A In itself, the radio is merely an instrument, and no Islamic ruling applies to it; rather what is played on the radio takes an Islamic ruling. If a radio station airs the Qur'an, lessons about Islam, sermons, fair political news coverage – so that people may know what is going on in the world and so that people can take a just stance, as to who they are with and who they oppose, economic news, or anything else that benefits Muslims in their lives, then listening to that station is good, and at rare times, listening may even be obligatory.

If, however, a station airs music, slanted political coverage – of the kind that seeks to dupe the masses with lies, or anything else that is harmful, then obviously Muslims should not remain quiet about such nonsense, nor should they listen to that station. But there is an exception: if a Muslim is knowledgeable and is looked up to in society, he may listen to these kinds of radio stations, but only to refute what the disbelievers say and to protect the Muslim Nation from evil propaganda. May Allâh send peace and blessings upon Muhammad, his family, and his Companions.

The Permanent Committee

The Order of Different Chapters

Q How were verses and chapters of the Qur'an ordered? And what was the last verse that was revealed?



The Prophet ﷺ detailed the order of verses and pointed out which verses belonged to which chapter. But as for the order of the chapters, the Prophet ﷺ arranged some of them and other chapters were ordered through the interpretative judgement of others. For example, the Messenger of Allâh ﷺ paired the *Surahs Al-Baqarah* and *Al 'Imran*”, because of their superiority, and the same can be said for these chapters:

Sabih, Al-Ghashiyah, Al-Jumu'ah, and Al-Munafiqun. The point here is that whatever the Prophet ﷺ arranged, then it is according to his arrangement; and the rest of the chapters were ordered through the interpretative judgement of His Companions, may Allâh be pleased with them. With this, then it is not allowed to alter it from what they agreed upon, rather we abide by the order that appears in the Noble *Mushaf*.

Scholars disagree regarding which verse was revealed last; some say that it is the verse about *Riba*, while others say that it was:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَمَّمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

“This day, I have perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion.”^[1]

Ibn 'Uthaimin

The Letter “ض” *Daad* And Praying Behind Those Who Mispronounce It

Q How is the letter “ض” *Daad* pronounced? Here in Pakistan and India, people pronounce it as a strong “d” sound. Others will pronounce it closer to the letter “ظ,” close to it, but different. Those who pronounce it according to the former opinion say that one should not pray behind someone who pronounces it according to the latter opinion, or that one’s rewards for prayer are diminished. O group of scholars,

[1] *Al-Ma'idah* 5:3.

please clarify how this letter should be pronounced, and what is the difference between it and the letter “ع”.



First, the letter “ض” comes from the edge of the tongue (from either side), close to where the letter “ي” comes from. This letter is pronounced from the point on the edge of the tongue that is closest to the mouth. Hence the pronunciations of this letter that you mentioned are incorrect.

Second, when someone is able to, he must pronounce this letter correctly; however, if one is incapable of pronouncing it correctly, his prayer is correct and he is excused, though he should not lead the prayer when someone else is present who pronounces it better. Because the letters “ض” and “ع” are so difficult to pronounce, and because it is difficult to distinguish between the two, there is more leniency regarding them than regarding other letters, something that Al-Hafiz Ibn Kathir in his comments on *Surat Al-Fatihah*, and others have pointed out.

The Permanent Committee

The “Savior” Chapters



A group of students from Al-Madinah brought me a booklet, which was titled “The Savior Chapters.” *Al-Kahf, As-Sajdah, Ya-Sin, Fussilat, Ad-Dukhan, Al-Waqi'ah, Al-Hashr, and Al-Mulk* – these are the chapters that were printed in this booklet. They told me that this booklet was widely distributed in Makkah and Al-Madinah; is there any proof that corroborates calling these “Savior Chapters”?



The Qur'an in its entirety consists of chapters and verses that are a cure for what is in the hearts, a guidance and mercy for the believers. The Qur'an rescues those who hold steadfast to it, seeking protection from disbelief and a painful punishment. And from his speech, actions, and approval, the Messenger of Allāh ﷺ promoted *Ruqya* (reciting Qur'an over the sick). However, there is no authentic proof to support calling

these eight chapters the “saviors”.

What we do know is that the Prophet ﷺ used to seek protection with Allâh Almighty by reciting

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

“Say: He is Allâh the One.”^[1]

and:

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾

“Say: I seek refuge in the Lord of the Dawn.”^[2]

and:

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾

“Say: I seek refuge in the Lord of Mankind.”^[3]

He would recite them three times, and each time he would finish reciting the three, he would blow (or lightly spit out) into the palms of his hands, wipe his face, and wipe whatever he could from his body.

On one occasion, Abu Sa‘id recited the *Al-Fatihah* over a sick chief of a disbelieving tribe — the chief had been stung by a scorpion and became ill. After Abu Sa‘id recited over him, the chief was cured — by Allâh’s will, and the Prophet ﷺ approved of what Abu Sa‘id did. Also, the Prophet ﷺ approved of reading *Ayat Al-Kursi* before going to bed, saying that no *Shaytan* will come near one during the night if he recites it before going to sleep.

However, whoever claims that the chapters listed above are “Savior” chapter is ignorant and is an innovator. By ordering these chapters differently from how they are arranged in the Qur’an, such an innovator has committed another offence, and

[1] *Al-Ikhlâs* 112:1.

[2] *Al-Falaq* 113:1.

[3] *An-Nas* 114:1.

that is changing the order of the 'Uthmani *Mushaf*, an arrangement that the Companions agreed unanimously about, may Allâh be pleased with them. Moreover, they committed yet another offence: giving priority or distinction to chapters that the Prophet ﷺ did not give priority to or mention as being distinct from other chapters, and not one of his Companions did this either. Therefore, this publication should be banned — thus rebuking and removing its evil.

The Permanent Committee

Changing the Style of How Letters And Words of the Qur'an Are Written

From the *Fiqh* Council in the Honorable City of Makkah:

All praise is due to Allâh alone, and peace and blessings be upon the one whom there is no Prophet after him; our leader, our Prophet Muhammad, his family, and all of his Companions. To proceed:

The Islamic *Fiqh* Council reviewed a letter from Shaykh Hashim Wahbah 'Abdul-'Al, from Jeddah, in which the following was mentioned:

Q "Changing the writing of the script in the *Mushaf* from that of the 'Uthmani to the more modern form of written Arabic."

After discussing this topic in the Council, and seeking the approval of the Board of the Senior Scholars in Riyadh, no. 71, dated: 21/10/1399 H.,

A The Council ruled that the *Mushaf* should remain in 'Uthmani script for the following reasons:

- 1) It is established that the *Mushaf* with the 'Uthmani script was approved during the time of 'Uthman, may Allâh be pleased with him; he ordered that the *Mushaf* should be written in one way; the rest of the Companions agreed, the

Tabi'in followed them, and this continues until this time. It is confirmed that the Prophet ﷺ said,

«عَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ مِنْ بَعْدِي»

“You must follow my *Sunnah* and the *Sunnah* of the rightly guided *Caliphs* after me.”^[1]

So we must dictate the script of the *Mushaf* in the same way that ‘Uthman, ‘Ali, and the rest of the Companions did so, and act according to their consensus.

- 2) If we were to change to the way Arabic is written nowadays, we are opening the door for another change, for we never know, a new way of writing Arabic may replace the way that is presently used. This may lead to a distortion of the Qur’an, as some letters may have to be added or removed to suit the new system of writing. What may follow is that there will be different copies of the Qur’an written differently, a discrepancy that the enemies of Islam will take advantage of. We must remember that Islam came to close the door to evil and tribulations.
- 3) By not following the ‘Uthmani copy of the *Mushaf*, it is feared that people may suggest that now, the Qur’an should be written using Latin letters or letters of another language. We must remember that warding off harm is more important than bringing benefit.

After having studied this issue, both the Islamic *Fiqh* Council in the Honorable City of Makkah and the Board of Senior Scholars in the Kingdom of Saudi Arabia unanimously agreed that it is not allowed to change the script of the ‘Uthmani *Mushaf*, and that it is obligatory to continue copying the *Mushaf* in the ‘Uthmani script as it always prevent any change or alteration in the Qur’anic text, and we furthermore have the honor of following the consensus of the Companions and the

[1] Abu Dawud no. 4607, Al-M’ujamal Kabeer for Tabrani no. 18/247 and Al-Hakim 1/96.

early generations of Islam, may Allâh be pleased with them.

Some desire a change to the present-day form of writing because children, who are used to it in their own writing, find it difficult to read certain words in the Qur'an because they are written differently. But here the important role of the teacher becomes apparent, who must instruct students how to read those words that may be written differently, especially considering that such words are few and often repeated, such as *Salah* (written as *Salawat*) and *Samawat*. A young student who is taught properly quickly overcomes any difficulty in reading the Qur'an.

With Allâh is the facilitation to do what is correct, may He send peace and blessings upon Muhammad, his family, and his Companions.

Signed:

'Abdul-'Aziz bin 'Abdullah bin Baz
The Chairman of the *Fiqh* Council

Doctor 'Abdullah 'Umar Nasif
Vice-Chairman

The Ruling on Saying: "Allâh the Magnificent, Has Spoken the Truth"

Q What is the ruling on saying "Allâh the Magnificent has Spoken the truth" when one finishes reciting Qur'an?

A Although this practice has become prevalent among people, it has no basis according to the scholars; therefore one should not make it a habit or a ritual to say this phrase after reading the Qur'an.

It is a practice that falls under the ruling of the saying of the Prophet ﷺ:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

"Whoever does a deed that is not in accordance with this matter of

ours, then it is rejected.”^[1]

So this resembles an innovation, even if we do not call it an innovation since it is commonly considered required in every case of recitation, and some go even as far as to recite this phrase during their prayer.

So it has not been related from the Prophet ﷺ, nor his Companions, nor the predecessors of this nation, that any of them would say “Allâh the Magnificent has Spoken the truth.”

Simply because this practice is now widespread, and because some people approve of it and reason that it is good, this isn’t enough to make it allowed, good, or required. If a person reads a verse of the Qur’an, and is in awe of what the verse signifies in terms of penetrating meaning, he may, in such an instance, say, “Allâh, the Almighty, has spoken the truth.” But as for saying this as a habit every time one reads the Qur’an, this has no basis according to what we know: we reached this conclusion only after having researched this issue thoroughly and after having discussed it with the people of knowledge.

Ibn Baz

To Say “*Allâhu Akbar*” After Reciting *Surat Adh-Dhuha* and Those Following it

Q When listening to the radio, I often hear reciters of the Qur’an say “*Allâhu Akbar*” after finishing *Surat Adh-Dhuha*. Is this permissible? Is this general for all chapters of the Qur’an or specific to this one? May we say “*Allâhu Akbar*” after reciting this chapter during our prayer?

A This *Takbir* is mentioned in the recitation of ‘Abdullah bin Kathir, the reciter of Makkah, who was one of the seven renowned reciters. It has been mentioned that he related it from his teachers to the Companions, and, that this is to be done

^[1] Muslim no. 1718.

after *Surat Adh-Dhuha* to *Surat An-Nas*.

No one among the people of *Hadith*, however, related this practice, so it seems that it cannot be attributed to the Messenger of Allâh ﷺ. Also, none of the other reciters besides ('Abdullah) bin Kathir mentioned this *Takbir*, nor is there any mention of them rebuking one for doing so, or not. And Allâh knows best.

Ibn Jibreen

Reading the Qur'an While Lying on a Bed

Q While I am lying down ready to go to sleep, may I read the Qur'an?

A Yes, it is allowed for one to recite while lying on a bed except while *Junub* (in a state of sexual impurity), in which case he may not recite from the Qur'an until having performed *Ghusl*.

Ibn 'Uthaimin

The Purpose of Reading the Qur'an is to Contemplate and Apply it

Q If one reads the Qur'an well — all praise is due to Allâh — is it better for him to recite often or should he listen to famous reciters on audio cassette, for example?

A What is better for him is to do what is better for his heart and what will have more effect on it. Because the purpose of recitation is to reflect and understand the meanings of the Qur'an and to act according to what Allâh Almighty has ordered in it, as He said:

﴿ كَتَبْنَا أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ ﴾ (٢٩)

“(This is) a book (the Qur'an) which we have sent down to you, full of blessings that they may ponder over its Verses, and that

men of understanding may remember.”^[1]

He also said:

﴿إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ﴾

“Verily, this Qur’an guides to that which is most just and right.”^[2]

and:

﴿قُلْ هُوَ لِلَّذِينَ ءَامَنُوا هُدًى وَشِفَاءً﴾

“Say: It is for those who believe, a guide and a healing.”^[3]

Ibn Baz

A Copy Of The Qur’an In Every Hotel Room

From the *Fiqh* Council:

All praise is due to Allâh alone, and peace and blessings be upon the one whom there is no Prophet after him; our leader, our Prophet Muhammad, and his Companions. To proceed:

In its seventh session, the Islamic *Fiqh* Council reviewed a letter from the honorable brother, Mahmud Shayt. He wrote to a member of the Islamic *Fiqh* Council, about the matter of distributing copies of the Qur’an in hotel rooms; he feared that some people might not handle the Qur’an properly and thus belittle it.

After discussing this issue and exchanging views, the council decided that the benefits of putting a Qur’an in every hotel room were clear, and many people would benefit from such a step, perhaps even those who had never previously read or seen the Qur’an.

In this vain we have instructed that the honorable brother

[1] *Sad* 38:29.

[2] *Al-Isra’* 17:9.

[3] *Fussilat* 41:44.

Mahmud Shayt be sent a letter of commendation for his religious zeal regarding the Book of Allâh Almighty and for informing the Council of his views.

And with Allâh is the facilitation to do what is right. May Allâh send peace and blessings on the best of His creatures, our leader and our Prophet, Muhammad, and upon his family, and his Companions.

The Ruling on Using Quotes from the Qur'an for Common Speech


Q Is it permissible to speak using the Qur'an; what I mean by this, for example, to say when you meet somebody, "Peace be upon you, a Word from the Lord (Allâh), Most Merciful," (*Surah Ya Sin* 36:58)? This is similar to what the woman did in the famous story related by 'Abdullah bin Al-Mubarak.

A What is known among the scholars is that the Qur'an is not to be used in normal speech. Speech is one matter, and the Qur'an is another. At the very least such behavior is *Makruh* (disliked). Rather one should say the traditional greeting, as the Prophet ﷺ did with his Companions, may Allâh be pleased with them: "Peace be upon you and the mercy and blessings of Allâh" and: "And upon you also be the peace, mercy and blessing of Allâh." This is the customary greeting that should be used in daily speech.

Ibn Baz

"Allâh, The Almighty, Has Spoken The Truth"

Q What is the ruling on someone saying "Allâh the Magnificent has Spoken the truth" after reciting the Qur'an?

 A person saying *Sadaq Allâhu Al-'Azim* "Allâh the Magnificent has Spoken the truth" is a statement of praise for Allâh Almighty. And such statements of praise are a form of worship, which people are to be rewarded for. For this reason it is not allowed for people to use any form of worship; – no matter what it is – except when Allâh or His Messenger ﷺ legislated it.

Saying *Sadaq Allâhu Al-'Azim* "Allâh the Magnificent has Spoken the truth" upon completion of a recitation of the Qur'an is not allowed, it is not reported from the Prophet ﷺ according to what we know, nor his Companions.

Rather, once Ibn Mas'ud, may Allâh be pleased with him, recited *Surat An-Nisa'* to the Prophet ﷺ. When he reached,

﴿كَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا﴾

"How (will it be) then, when We bring from each nation a witness and We , bring you (O Muhammad ﷺ) as a witness against the people."^[1]

Then the Prophet ﷺ said,

«حَسْبُكَ»

"(That is) enough for you."

He didn't say, regarding this verse nor any other; "Say: Allâh has spoken the truth," nor did he order that, so with this, one should not say it.

Some people think that this phrase is taken from Allâh's saying:

﴿قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا﴾

"Say: Allâh has spoken the truth. So follow the religion of Ibrahim, the upright."^[2]

[1] *An-Nisa'* 4: 41.

[2] *Al-'Imran* 3:95

But this is not correct, this is an order from Allâh Almighty to the Prophet ﷺ to convey to those who reject Allâh and His Messenger that Allâh verifies the revelation that He reveals to His Messengers.

We do not say to you, O brother Muslim, that you can not say: "Allâh the Magnificent has spoken the truth," rather say it, in heart and with your tongue, but do not restrict it to the condition of saying it when finishing recitation of the Qur'an.

It is well known that it is obligatory for people to say, "Allâh the Magnificent has Spoken the truth" with the heart and the tongue, and that they believe that there is not anyone more truthful in speech than Allâh, as He said:

﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا﴾

"And who is truer in statement than Allâh?"^[1]

However, this verse is not an evidence for people to say "Allâh the Magnificent has Spoken the truth" when finishing their recitation.

Ibn 'Uthaimin

There is no Harm in Preferring to Recite One Chapter of the Qur'an Over Others

Q What is the ruling on preferring to recite one chapter of the Qur'an more than others? I ask this because I love to read chapter "Maryam," because I find special peace and comfort when I read it.

A Even though the entire Qur'an is Allâh's Speech, there is no harm in preferring to recite certain chapters of the Qur'an over others, and for any reason.

There is no way to give part of the Qur'an real preference over

^[1] *An-Nisa'* 4:87.

the other since it is the Word of Allâh, but from the view of the beautiful and magnificent meanings that are mentioned in it, then some of it can be given preference. This is confirmed by the saying of the Prophet ﷺ :

«إِنَّ أَعْظَمَ سُورَةٍ فِي كِتَابِ اللَّهِ سُورَةُ الْفَاتِحَةِ وَإِنَّ أَعْظَمَ آيَةٍ فِي كِتَابِ اللَّهِ آيَةُ الْكُرْسِيِّ»

“Indeed, the greatest Surah in Allâh’s Book is Surat Al-Fatihah, and the greatest Verse in Allâh’s Book is Ayat Al-Kursi.”^[1]

When the Prophet ﷺ sent a group of Companions on a mission, their leader would always finish his recitation of the Qur’an by reading *Surat Al-Ikhlâs*. The Prophet ﷺ later said,

«سَلُوهُ لِأَيِّ شَيْءٍ يَصْنَعُ ذَلِكَ»

“Ask him why he did that.”^[2]

When asked, the man said, “Because it describes the Most-Beneficent, and I love to read it.”

When the Prophet ﷺ heard of the man’s answer he said,

«أَخْبَرُوهُ أَنَّ اللَّهَ يُحِبُّهُ»

“Tell him that indeed, Allâh loves him.”^[3]

It is also confirmed that the Prophet ﷺ said:

«إِنَّهَا لَتَعْدِلُ ثُلُثَ الْقُرْآنِ»

“Indeed, Surat Al-Ikhlâs is equivalent to one-third of the Qur’an.”^[4]

Since the questioner mentioned a love for reciting *Surah Maryam*; with its beautiful and meaningful stories, mention of the rewards in the Hereafter, a warning to those who deny and

[1] Al-Bukhari no. 4474 and Muslim no. 810.

[2] Al-Bukhari no. 5013 and Muslim no. 812.

[3] Al-Bukhari no. 7375 and Muslim no. 813.

[4] Al-Bukhari no. 5013 and Muslim no. 812.

disbelieve in Allâh's signs, and the great wealth that Allâh has given and other than that which is mentioned in it, then there is no harm in that.

Ibn 'Uthaimin

The Person Who Recites Qur'an in Secret is Like He Who Gives Charity in Secret

Q All praise is due to Allâh, I recite the Qur'an well, but my problem is that whenever I recite aloud without the Qur'an in front of me, I make mistakes. So do I lose rewards when I read in private or when I read quietly?

A Reading privately is better, as is confirmed in the *Hadith* that is recorded by a group of compilers with a *Hasan* chain of narration from the Prophet ﷺ, that he said:

«الْجَاهِرُ بِالْقُرْآنِ كَالْجَاهِرِ بِالصَّدَقَةِ وَالْمُسِرُّ بِالْقُرْآنِ كَالْمُسِرِّ بِالصَّدَقَةِ»

"The person who recites the Qur'an secretly is like he who gives charity secretly."^[1]

So just as giving charity secretly is better, so too is the case in reciting the Qur'an, unless there is some benefit in reading out loud — for example, the *Imam* who delivers a sermon or recites out loud. If reading in private is more beneficial for you, it is better, unless you need to recite to others for educational purposes.

Ibn Baz

May A Christian Touch The Qur'an?

Q Is it permissible for a Christian to touch the Qur'an? And what about a copy of the Qur'an's translation?

A Scholars differ in this matter, though the correct opinion among the people of knowledge is that neither the

^[1] Abu Dawud no. 1333 and At-Tirmithi no. 2919.

Christians, nor the Jews, nor the rest of the disbelievers are permitted to touch the Qur'an. The Messenger ﷺ forbade his Companions from travelling to the lands of the enemy with a copy of the Qur'an, saying,

«لَيْلًا تَنَالَهُ أَيْدِيهِمْ»

“So that their hands do not reach it.”^[1]

This shows that they should not be permitted to touch it: they should only be permitted to listen to it:

﴿وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ﴾

“And if anyone of the idolaters seeks your protection then grant him protection, so that he may hear the word of Allāh (the Qur'an).”^[2]

“So that he may hear,” means: you should recite the Qur'an to the disbeliever, so that he may hear it, and not that you should give him a copy of the Qur'an. Some scholars, however, rule that if you hope that he will accept Islam, it is permissible to give a disbeliever the Qur'an. They argue that when the Messenger of Allāh ﷺ wrote to the Emperor of Rome, he included in his letter this verse:

﴿قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَامٍ بَيْنَنَا وَبَيْنَكُمْ﴾

“Say: O people of the scripture (Jews and Christians): come to a word that is just between us and you.”^[3]

They say: “This verse is from the Qur'an, and the Messenger of Allāh ﷺ sent it to the Emperor of Rome.” But there is no proof in this, it only proves that it is allowed to write to them with a verse or two verses of the Qur'an. As for giving a copy of the *Mushaf*, it is not confirmed from him.

[1] Muslim no. 1869.

[2] *At-Tawbah* 9:6.


[3] *Al-Imran* 3:64.


As for books that contain translations of the Qur'an, there is no harm if disbelievers touch them, because they are explanations of the Qur'an and not the Qur'an itself; so it is a translation of the meanings of Qur'an. When a disbeliever touches it or, one who is not in a state of purity, then there is no problem, because it does not fall under the same rules as the Qur'an. The rules regarding the Qur'an are specific, in that they are written in Arabic, and appears alone, without the *Tafsir*. But if it is accompanied by a translation, then the ruling is the same as that for *Tafsir*.

Therefore, it is allowed for the Muslim in a state of impurity, or a disbeliever to hold a *Tafsir*, since it is not the Qur'an.

Ibn Baz

Al-Muhkam and Al-Mutashabihah in the Qur'an

 What are the *Muhkam* and the *Mutashabihah* Verses in the Noble Qur'an? And why is not the whole Qur'an *Muhkam*, so that people could not interpret other than the truth from it?

 You should know that Allâh has described the Qur'an in three ways:

He described the whole of it as *Muhkam* in His Words:

﴿تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ﴾

“These are the Verses of the Wise (Al-Hakim) Book.”^[1]

and in His Words:

﴿كِتَابٌ أُحْكِمَتْ آيَاتُهُ﴾

“(This is) a Book the verses whereof are perfected [Ahkamat] (in every sphere of knowledge, etc.).”^[2]

[1] Yunus 10:1.

[2] Hud 11:1.

He described it as *Mutashabihah* in His Words:

﴿اللَّهُ نَزَلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا﴾

“Allâh Almighty has sent down the Best Statement, a Book, its parts resembling each other...”^[1]

This is a general statement for the whole Qur’an; the general ruling for the whole Qur’an is that it is *Muhkam* (i.e., clear and precise) in its statements, its rulings and its wording and in all other ways. The meaning of it being *Mutashabih* is that its parts resemble each other in perfection, quality and truth and each part corroborates the others, therefore we do not find therein any contradictory judgements nor any irreconcilable statements. On the contrary, each part of it confirms and substantiates the other. However, those Verses which may seem to a person to contain some contradiction require study and thought. This is why Allâh says:

﴿أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا﴾

“Do they not then consider the Qur’an? Had it been from other than Allâh, they would surely have found therein many a contradiction.”^[2]

As for the third description of the Qur’an, it is that some of it is clear and some of it is not as clear, as in the Words of Him, the Most High:

﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُخَكَّمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ﴾

“It is He who has sent down to you the Book. In it are Verses that are *Muhkamat* (entirely clear), they are the foundation of the Book, and others *Mutashabihat* (not entirely clear)”^[3]

[1] Az-Zumar 39:23.

[2] An-Nisa’ 4:82.

[3] Āl-‘Imran 3:7.

What is meant by *Al-Muhkam* here is those Verses whose meanings are absolutely clear, because Allâh mentions it opposite:

﴿وَأُخْرٌ مُتَشَابِهَةٌ﴾

“and others not entirely clear.” [1]

And the explanation of a word is understood from its opposite — this is one of the rules of *Tafsir*, by which any scholar of *Tafsir* must abide, i.e. that the meaning of a word may be apparent from the mention of its opposite. Look at Allâh's Words:

﴿فَأَنْفِرُوا ثُبَاتٍ أَوْ أَنْفِرُوا جَمِيعًا﴾

“And either go forth in Thubat, or go forth Jami'an”.[2]

Now the word *Thubat* might present a problem to a person, but when combined with the word *Jami'an*, the meaning becomes clear to him: The meaning of “go forth in Thubat” is “go forth singly” and “go forth *Jami'an*” means: “go forth all together.” We can say that the *Muhkam* in this Verse is that whose meaning is clear — not in any way unclear — to the general populace and to the educated among them, such as His Words:.

﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ﴾

“And perform the Salah and give the Zakah”[3]

Or other such matters, whose meaning is perfectly clear. In it (i.e. the Qur'an) are also Verses which are *Mutashabihah*, and their meaning is not apparent to many of the people; none knows them except Allâh and those who are firmly grounded in knowledge, as Allâh says:

﴿وَأُخْرٌ مُتَشَابِهَةٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ
وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ﴾

[1] *Al-Imran* 3:7.

[2] *An-Nisa'* 4:71.

[3] *Al-Baqarah* 2:43.

“And others not entirely clear. So as for those in whose hearts there is a deviation they pursue the *Mutashabihat*, seeking *Al-Fitnah* (polytheism and trials, etc.), and seeking its hidden meanings, but none knows its hidden meanings except Allâh, and those who are firmly grounded in knowledge...”^[1]

This is according to the recitation of those who recited it as a single sentence. Among the *Salaf* there are two well known views: The first is that one should pause after:

﴿إِلَّا اللَّهُ﴾

“...except Allâh.”^[2]

The second is that the Verse should be recited without a pause (i.e., “...except Allâh and those firmly grounded in knowledge.”)

And each recitation holds a possible meaning.

As for the words of the questioner: What is the wisdom behind Allâh not saying that the whole Qur’an is *Muhkam*, the reply is from two different angles:

The first is that the Qur’an is all *Muhkam* in the general meaning of the word, as we have said in the beginning of the answer; and even regarding this Noble Verse, if we refer the *Mutashabih* to the *Muhkam*, its meaning becomes absolutely clear and the whole of it becomes *Muhkam*.

As for the second angle, we may say that Allâh, the Most Glorified has revealed *Mutashabihah*, which require contemplation and thought and referral to the *Muhkam* and He has done so for a reason, which is as a trial and a test, as some people take these Verses which are *Mutashabihah* in a way which leads them to *Fitnah* and causes them to defame the Qur’an and to doubt it and thus it becomes a trial and a test from Allâh for them. And just as the legal judgements of Allâh or the canonical Verses in the Qur’an become a trial for them, so do the Universal Signs of

[1] *Āl-‘Imran* 3:7.

[2] *Āl-‘Imran* 3:7.

His Power, for Allâh may ordain some things in order to test mankind regarding the implementation of His Law. Look at how Allâh tested the Jews, when He forbade them to eat fish on Saturdays: He tested them by making fish appear on the surface of the water on Saturdays and on other days they did not appear. But they did not pass the test; they employed the trick which is well known — they put out their nets on Fridays so that the fish would be caught in them, and then they collected them on Sundays. So Allâh, the Almighty, the Majestic punished them for their trickery. Look at how Allâh tested the Companions, may Allâh be pleased with them, saying:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا لَبَّوْكُمْ اللَّهُ بِسَيِّءٍ مِّنَ الصَّيْدِ تَنَالَهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ بِالْغَيْبِ﴾

“O you who believe! Allâh will certainly make a trial of you with some thing (in the matter) of the game that is well within reach of your hands and your lances, that Allâh may test who fear Him unseen.”^[1]

Allâh tried them by making hunting easy for them while they were in a state of *Ihram*, but they were patient – may Allâh be pleased with all of them – and they did nothing which Allâh had forbidden to them. Likewise, in the legislative Verses things which appear unclear or which may seem contradictory and to belief each other; however, the people well grounded in knowledge know how to reconcile them and how to harmonize them. As for the people of *Fitnah* and evil, they use this as a way to “expose” the Qur'an as though it is self-contradictory and conflicting:

﴿فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِمْ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ﴾

“So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking

[1] Al-Ma'idah 5:94.

Al-Fitnah (polytheism and trials, etc.), and seeking for its hidden meanings, but none knows its hidden meanings save Allāh”^[1]

Ibn ‘Uthaimin

Using the Qur’an As A Pillow

Q In some Masjids, one sees people lying down, resting their heads on the Qur’an; is this permissible?

A There is no doubt that using the Qur’an as a pillow is not just unlawful, but also a great sin. Muslims must protect the Qur’an from debasement and from those who are ignorant about the sanctity of the Qur’an, just as they must protect the *Masjids* from the evil behavior of such people, or they must keep the *Mushaf* in an elevated location away from these ignorant disobedient people.

Ibn Jibreen

Hiring A Person to Read the Qur’an

Q Is it permissible to hire someone to recite the Qur’an?

A It is prohibited to hire someone to read the Qur’an and to confer the reward of that recitation to the dead, because the person who has accepted payment for his recitation has, taken a worldly reward, invalidating any other reward. So there is nothing left for him to give to the dead. Moreover, it is not sanctioned to gather together to recite the Qur’an for the purpose of conferring its reward to the dead. If such a practice were worthy, the early generations of pious Muslims would have applied it

In case you have not memorized much and, can not recite well, or you make many mistakes in recitation, then you are required to strive to improve your recitation and the amount of Qur’an


^[1] *Āl-‘Imran* 3:7.

that you have memorized. If such thing is done in such case (i.e., making mistakes during recitation), with the objective of improving your recitation, then this is something that may be excused.

Ibn Jibreen

He Has Two Rewards!

Q A relative of mine loves to read the Qur'an, only he is not good at Arabic grammar and rules of recitation; what should he do?

 He should strive to read correctly, to understand what he is reading, and not be hasty. He should learn to recite from someone who knows better than him. By working hard, he gains a great reward, for the Prophet ﷺ said,

«خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ»

“The best of you is he who learns the Qur'an and teaches it.”^[1]

And he ﷺ said,

«الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ، وَالَّذِي يَفْرَأُ الْقُرْآنَ، وَيَسْتَعْنَعُ فِيهِ وَهُوَ عَلَيْهِ شَاقٌّ لَهُ أَجْرَانِ»

“The person who is proficient in the Qur'an is with the honorable, pious and just scribes (in heaven). As for the person who reads the Qur'an, though it is difficult for him and though he stutters, he has two rewards.”^[2]


Ibn Baz


[1] Al-Bukhari no. 5027.

[2] Al-Bukhari no. 4937 and Muslim no. 798.

The Ruling on Translating the Meanings of the Qur'an

The Following question was sent to the General Presidency for the Administrations of Scientific Researches, Religious Verdicts, Preaching and Guidance:

 I recently read an article in the magazine *Al-Arabi* (issue 237), an article that was written by Dr. Muhammad Ahmad. From what I understood, he argued that it is permissible to translate the Qur'an word for word, and he gave various reasons for that view. Please read the article and comment on what he said.

 What the writer appears to be talking about is a translation of the meanings of the Qur'an (into another language), and not the translation of the Qur'an itself.

And in this regard, translating the meanings of the Qur'an is allowed when the correct meaning of the expressions are known, and with the knowledge of the meanings in the target language, and how to convey the subtle meanings that are purported in the Qur'anic texts.

This will help to fulfil the obligation of conveying the message to those who do not know the Arabic language.

Shaykh Al-Islam Ibn Taymiyyah, may Allah have mercy upon him, said that there is nothing disliked about addressing the people who use certain terms with their own terms, and in their language, if there is a need to do so and the meanings are correct. Like when there is a need to address the foreigners; the Romans, the Persians, or the Turks in their languages to inform them, then this is allowed and recommended. The *Imams* only disliked that when there was no need for it. Similarly in the case of Umm Khalid daughter of Khalid bin Sa'id bin Al-'As, who was young and born in Ethiopia, since her father was one of those who had emigrated there. The Prophet ﷺ said to her:

«يَا أُمَّ خَالِدٍ هَذَا سَنَاءُ»

“O Umm Khalid! This is Sanna”^[1]

And *Sanna* in the language of the Ethiopians meant “good,” and she came from people who spoke that language. So translating the Qur'an and the *Hadiths* is the same when there is a need to do so for someone to understand that. The same is the case with a knowledgeable person who needs to read the books of another nation and speak their language and translate them into Arabic, as the Prophet ﷺ ordered Zaid bin Thabit to learn the Book of the Jews in order to read their language and write it since he did not trust the Jews.

As for a verbal translation, this is not allowed, based on a ruling that the Council of Senior Scholars of Saudi Arabia has previously given, and which we have enclosed a copy for your review.

And with Allâh is the facilitation to do what is right. May Allâh send peace and blessings on Muhammad, his family, and his Companions.

The Permanent Committee

Are there Metaphors in the Qur'an?

Q I often read in books of *Tafsir* — and in other books — that a certain letter is ‘extra’. Like in the saying of Allâh Almighty:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

“There is nothing like unto Him (*Ka-mithlihi*), and He is the All Hearer, the All Seer.”^[2]

In this verse, they say that the letter *Kaf* in *كَمِثْلِهِ* *Ka-mithlihi* is

[1] Al-Bukhari no. 5823.

[2] *Ash-Shura* 42:11.

‘extra’. One of my teachers told me that there is nothing in the Qur’an that can be called “extra” nor “deficient,” and that there is nothing in the Qur’an that can be called a metaphor. If what my teacher said is true, then what about Allâh’s saying?

﴿وَسَّأَلِ الْقَرْيَةَ﴾

“And ask the town”^[1]

And:

﴿وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ﴾

“And their hearts drank of the calf because of their disbelief.”^[2]



The correct opinion in this issue – the one held by discerning scholars – is that there is no metaphor in the Qur’an, at least not in the sense that Arabic Rhetoricians understand; rather, everything in the Qur’an is real, in its particularization.

When the scholars of *Tafsir* say that such and such letter is extra, they mean that it is extra from the aspect of Arabic Grammar, not from the aspect of its meaning. In fact, every letter of the Qur’an adds meaning, and people who speak Arabic know this, because it was revealed in their language.

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

“There is nothing like unto Him (*Ka-mithlihi*), and He is the All Hearer, the All Seer.”^[3]

The letter *Kaf* in *Ka-mithlihi* gives additional meaning, which is that it stresses the negation of “similarity” from Allâh. So this gives more stress than merely saying “there is nothing like Him.”

You gave the example of:

[1] *Yusuf* 12:82.

[2] *Al-Baqarah* 2:93.

[3] *Ash-Shura* 42:11.

﴿وَسَأَلِ الْقَرْيَةَ﴾

“And ask the town”^[1]

Here one directly understands that the people of the town are meant,^[2] and not the town itself, and understanding that is possible because of the vastness and flexibility of the Arabic language, and not because this is a metaphor according to the definition of the Arabic Rhetoricians. Although it can be called a metaphor, it is of the type that is allowed according to them, not the type that is not allowed.

The same with Allâh's saying:

﴿وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ﴾

“And their hearts drank of the calf because of their disbelief.”^[3]

It merely means the love they had for it, and it is a way of implying the utmost form of love, and this expression is well known to imply this meaning according to the people of the language it is addressing. This usage is a type of metaphoric abbreviated statement that makes the meaning in question clear.

And with Allâh is the facilitation to do what is right.

Ibn Baz

There are no “Metaphors” In the Qur'an

Q Some books of Arabic Rhetoric mention that there are metaphors in the Qur'an, and this causes some skepticism among them. Examples include Allâh's saying:

﴿فَتَحَرَّبُوا رَقَبَةَ مُؤْمِنَةٍ﴾

[1] Yusuf 12:82.

[2] It may help the reader to consider phrases like, “The whole country is behind the President's decision.” etc.

[3] Al-Baqarah 2:93.

“He must set free a neck (believing slave) and a compensation (blood, money, i.e., Diya)”^[1]

So they call this a metaphor because it is a slave that is being set free, but it mentions a neck with the meaning of slave. So is it correct to call this a metaphor? And Allâh’s saying:

﴿يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ﴾

“Saying with their mouths what was not in their hearts”^[2]

But they said it with their tongues, while “mouth” is mentioned to refer to that. And Allâh’s saying:

﴿أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ﴾

“Have We not opened your breast for you (O Muhammad ﷺ)”^[3]

What was opened was the heart, and the chest is mentioned metaphorically to refer to that. Allâh also said:

﴿يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ﴾

“They thrust their fingers in their ears”^[4]

They say that they only put the tip of their finger in the ear, not all of the finger, while finger alone was mentioned. There are many other examples of this problem. Is it correct to say that there are metaphors in the Qur’an, and what is the evidence for it, and are there metaphors in *Hadiths* as well.



Based on the definition of metaphor as defined by Arabic Rhetoricians, it is not correct to say that there are metaphors in the Qur’an, the Sunnah, nor in the Arabic language itself. This is because every phrase in the Qur’an, the Sunnah or in the Arabic language has a real meaning.

Abu Al-‘Abbas bin Taymiyyah expounded on this issue in *Kitab Al-Iman*, and Shaykh ‘Abdur-Rahman bin Qasim recorded that

[1] *An-Nisa’* 4:92.

[2] *Āl-‘Imran* 3:167.


[3] *Ash-Sharah* 94:1.

[4] *Al-Baqarah* 2:19.

in *Majmu' Al-Fatawa*. Ibn Al-Qayyim also discussed the issue in some detail in *As-Sawa'iq Al-Mursalah*.

**The Permanent Committee under the
Presidency of Shaykh Ibn Baz**

The Ruling of Putting Copies of the Qur'an behind the Worshippers


 In some Mosques, copies of the Qur'an are placed on shelves in between rows, so that some people have to turn their backs to the Qur'an; what is the ruling regarding this?




We do not know of any harm in that when it is necessary.

Ibn Baz

“*Allâhu Akbar*”: Does It Replace “*Bismillah*”?

 Some reciters separating between two chapters of the Qur'an by saying “*Allâhu Akbar*” rather than “*Bismillah*”, Is this permissible? And is there any proof to prove or to disprove this practice?

 The practice you mention is contrary to how the Companions would separate chapters of the Qur'an and contrary to what the people of knowledge do. The furthest one may go in this regard is to say that some reciters considered it recommended to say “*Allâhu Akbar*” after reading every chapter from “*Ad-Dhuha*” to the end of the Qur'an, but even then, they recite “*Bismillah*” at the beginning of each chapter. The practice you refer to is not Sunnah — it is not related from the Prophet ﷺ. What is legislated is to begin every chapter of the Qur'an — separating one chapter from another — with “*Bismillah-ir-Rahman-ir-Rahim*,” with the exception being “*Bara'a* (i.e., *At-Tawbah*)” since there is no “*Bismillah*” between it and *Surat Al-Anfal*.

Ibn 'Uthaimin


The Different Recitations of the Qur'an

Q Some people say that the different recitations of the Qur'an represent a disparity, meaning that a second kind of recitation sometimes entails a second meaning. This verse is often given as an example:

﴿وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا﴾

“And on the day of Resurrection, We shall bring out for him a book which he will find wide open.”^[1]

Please explain.

 It is authentically established from the Messenger of Allâh ﷺ that the Qur'an was revealed in seven *Huruf*, or in other words, in seven different Arabic dialects, to make it easy for Arabs who spoke a different dialect to recite the Qur'an, a facilitation that signifies Allâh's mercy for His servants. That the Qur'an was revealed in seven dialects is beyond question — it is reported by so many people that it is an established fact. All of these recitations are revelation from the All-Wise.

These recitations do not confound each other, nor are there distortions among them, nor contradictions. Rather one of them attests to the other, and explains its meaning. And when the meanings of these recitations are categorized, it is seen that each of them has a ruling that supports the objective of the *Shari'ah*, and the welfare of the servant, with harmony of their meanings, consolidating their strength and organizing it into a unified complete legislating wisdom, having no contradictions or conflict between them.

This results in them complementing each other, one completing the meaning of the other — not contradicting it — with a harmony that shows the close link between one part of the Qur'an and another, between one purpose of the *Shari'ah* and

^[1] *Al-Isra'* 17:13.

another, between one Islamic ruling and another — all pointing to the perfection of the Islamic *Shari'ah*. You mentioned this verse as an example in your question:

﴿وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَلْعَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا﴾ (13)

“And We have fastened every man’s deeds to his neck, and on the day of Resurrection, We shall bring out for him a book which he will find (Yalqahu) wide open.”^[1]

In one recitation, it is read, *Yalqahu*; which means “On the Day of Judgement, We shall bring out a book for him — meaning pages on which his deeds were recorded — it will be conveyed to where he is, opened, he will take it in his right hand if he is to be happy, and with his left if he is to be miserable.”

In another recitation it is, *Yulaqahu*; which means “On the Day of Judgement, We shall bring out a book for him — meaning pages on which his deeds were recorded — and it will be given to him where he is, opened.” So the meaning of each recitation agrees in the end with the other. For the one who is given the book, is one whom it has reached, and the one the book reached is the one that it was given to.

Similarly in the case of Allâh’s saying:

﴿فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ﴾ (13)

“In their hearts is a disease of doubt and hypocrisy and Allâh has increased their disease. A painful torment is theirs because they used to tell lies (Yakthibun).”^[2]

The first recitation is read *Yakthibun*, which means that they used to lie against Allâh and the believers. Another recitation is

[1] *Al-Isra’* 17:13.

[2] *Al-Baqarah* 2:10.

Yukathibun., which means that they used to deny the Messengers when one of Allâh's servants delivered the revelation to them. So the meaning in one of the recitations does not contradict the other, nor detract from it rather each of them mentions some of the traits of the hypocrites. The first described them as lying about news from Allâh and His Messengers and about the people, and the second described them as denying the *Shari'ah* and every truth that was revealed to Allâh's Messengers. Indeed the hypocrites lied and denied.

From this it is clear that the different recitations came from what was revealed by Allâh with wisdom, they were not the result of any distortions or changes. They are not characterized by any problems, contradictions, or conflicts, rather their meanings and objectives agree, and Allâh is the one who guides us to do what is right.

Ibn Baz

Forgetting the Qur'an After Having Memorized It

Q Does a person sin when he memorizes the Qur'an and later on forget it, being busy with life's affairs?

A The correct view is that there is no sin in that. Nevertheless, a Muslim should maintain what he memorized, and guard over it, so that he does not forget it. The Prophet ﷺ said,

«تَعَاهَدُوا الْقُرْآنَ، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَهُوَ أَشَدُّ تَغَلُّتًا مِنَ الْإِبِلِ فِي عُقْلِهَا»

"Secure (your memorization of) the Qur'an, for it escapes more easily than a camel does from its fetter."^[1]

The most important responsibility regarding the Qur'an is that one should contemplate its meanings and apply its precepts.

[1] Al-Bukhari no. 5033 and Muslim no. 791.

The Qur'an is a proof for the person who applies it, a proof against the person who neglects it. The Prophet ﷺ said,

«وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ»

“The Qur'an is either a proof for you or a proof against you.”^[1]

Recorded by Muslim in his *Sahih* from the long *Hadith* of Al-Harith Al-Ash'ari.

Ibn Baz

Reciting the Qur'an for the Benefit of the Dead for a Wage

Q One who has memorized the Qur'an takes wages for leading the prayer or reading Qur'an for the dead – he takes his salary even before reciting. Is this permissible?

A Reciting the Qur'an is one of the best forms of worship, and the basic principle in worship is that one should do it sincerely for the Face of Allâh alone, no worldly goal and no status should be sought from it. Allâh Almighty says:

﴿فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ۗ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ﴾

“So worship Allâh by doing religious deeds sincerely for Allâh's sake only. Surely, the religion is for Allâh only.”^[2]

He also said:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ﴾

“And they were not commanded, but that they should worship Allâh, making religion purely for Him alone, upright.”^[3]

In a *Hadith*, 'Umar bin Al-Khattab, may Allâh be pleased with him, said that he heard the Prophet ﷺ say,

[1] Muslim no. 223.

[2] *Az-Zumar* 39:2,3.

[3] *Al-Bayinah* 98:5.

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَّا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَنْكِحُهَا فَهَجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهَا»

“Indeed, deeds are by their intentions, and verily, for each person is what he intended. Whoever’s emigration is to Allāh and His Messenger, then his emigration is to Allāh and His Messenger; and whoever’s emigration is for a worldly goal he wishes to gain or for a woman he wishes to marry, then his emigration is to the purpose he set out for.”^[1]

So it is not allowed for one who recites the Qur’an to take a wage for his recitation,— regardless of whether it is before or after he recites, and regardless of whether it is for leading the prayer or reading the Qur’an for the dead.

None of the scholars permitted taking a wage for reciting the Qur’an. This does not apply to *Imams* of Mosques and the Callers of Prayer, who take a salary from the Muslim Treasury. They are not taking a salary for reciting the Qur’an, nor are they taking a salary for the prayer itself; they are taking a salary in return for freeing themselves up of their private endeavours; they are fulfilling a responsibility that is due from the society.

Similarly, the Khalifah of the Muslims takes a salary because he frees his time from personal pursuits, dedicating all of his time to the welfare of Muslim society. ‘Umar, may Allāh be pleased with him, used to give a salary from the Muslim Treasury to the *Mujahidin* and to those who had a sincere footing in Islam; each was given according to his piety and to his contribution to the Muslims. Moreover, Allāh Almighty allotted a portion of the *Zakah* to those whose duty is to collect it, even if they are rich, because they are performing a communal Islamic duty. By dedicating their time to fulfil that duty, they are not able to earn for themselves. And guidance lies with Allāh Almighty.

The Permanent Committee

[1] Al-Bukhari no. 1, 54 and Muslim no. 1907.

Partitioning the Qur'an Into Sections, and Reading it For the Dead

Q Is it permissible to partition the Qur'an into thirty sections, with each section printed separately, so that one section may contain part of a verse while the next section contains the rest of it? In some gatherings, each person present reads from one of the sections, and within half an hour, the Qur'an is completed, and the people present intend that the reward for their collective recitation should go to the dead; what is the ruling regarding this practice?

A First, the Companions of the Messenger of Allāh ﷺ used to divide the Qur'an by chapters and verses, and not by the number of letters. They divided the Qur'an into seven sections, and each one of the Companions, for the most part, would finish the entire Qur'an every seven nights.

Ahmad and Abu Dawud recorded that 'Aws bin Abu 'Aws said that he asked the Prophet's Companions, "Into how many sections do you partition the Qur'an?" Three, five, seven, nine, eleven, thirteen — these were their answers. And they divided the *Mufasal Surahs*^[1] into a section alone.

As for separating the Qur'an into thirty or sixty sections, based on the number of letters, this is a practice that started in Iraq, by the order of Al-Hajjaj; it later spread from Iraq to the rest of the Muslim world.

The former division, though, is better, because it is related from the Companions, may Allāh be pleased with them, and their followers, and because a complete meaning or a complete story is realized at the end of one of the seven sections. On the other

[1] According to Ibn Kathir (see the *Tafsir* of *Surah Qaf* in the English volume nine of his *Tafsir* published by Darussalam) the *Mufasal* section begins at *Surah Qaf* (50) to the end of the Qur'an. He added that some said it began with *Surat Al-Hujurat* (49) instead, but that the previous is what is correct.

hand, what often happens in the division of Al-Hajjaj is that a section ends, but the story or complete meaning does not.

You mentioned that a part of a verse will be in one section and the rest of it will be in the next section; in the thirty part division of the Qur'an this never actually happens, and even if it did happen, it would not be permissible.

Second, the Companions never used to assign a particular section to a different individual from among them, so that as a group they finish the Qur'an and confer the rewards for their recitation to the dead. Rather, each one of them would read from the Qur'an what he was able to or would read the entire Qur'an in a certain number of nights or days, hoping not that the reward thereof would go to others, but that they would be rewarded themselves. Nor is it established in the Sunnah that the Prophet ﷺ ever read the Qur'an on behalf of a dead person. All good comes through following the Messenger of Allāh ﷺ and following the guidance of the four rightly-guided Khalifahs. May Allāh send peace and blessings upon Muhammad, his family, and his Companions.

The Permanent Committee

Replacing the Prostration of Recitation With the Phrase “*La Ilaha Ila Allāh*”

Q When we read a verse of the Qur'an that requires us to prostrate, and when we are in a place other than the *Masjid* or prayer room, we say four times, “*La Ilaha Ila Allāh Wahdahu La Sharika Lahu, Lahul-Mulku Walahul-Hamdu Wahuwa 'Ala-Kulli-Shayin-Qadir* (None has the right to be worshipped except Allāh alone, and He has no partner; the entire dominion belongs to Him; all praise is for Him; and He is upon all things capable). Is this permissible? If not, what should we do?



When one is reciting a verse of prostration in the Qur'an, it is recommended and not compulsory to prostrate, according to the preferred view.

This is because it is confirmed that on one Friday, 'Umar, may Allâh be pleased with him, recited a verse of prostration during the *Khutbah*, and so he prostrated; the following Friday, he recited the same verse, but did not prostrate. He said, "Indeed, Allâh has not made prostration obligatory upon us unless we wish."

If you do not prostrate, you should not say something to replace the prostration, because doing so is an innovation. When Zaid bin Thabit recited *Surat An-Najm* in the presence of the Prophet ﷺ he didn't prostrate, and the Prophet ﷺ didn't teach him to say something as an alternative to prostrating.

Ibn 'Uthaimin

Taking the Qur'an Into the Washroom



Is it permissible to take the *Mushaf* into the washroom?



The people of knowledge say that it is not allowed to take the *Mushaf* into the *Hammam*, because the Qur'an deserves a form of reverence and respect which, as is well known, are violated by bringing it into such a place.



Is it permissible to take paper upon which Allâh's Name is written into the washroom?



It is allowed to enter the *Hammam*^[1] with papers containing Allâh's Name as long as they are kept in one's pocket, without being exposed. There is some lenience here because there are many names that have Allâh's Name in them, such as 'Abdullah and 'Abdul-'Aziz, etc.

Ibn 'Uthaimin

[1] The word *Hammam* translated here as washroom, is the structure in which defecation or urination take place. If the area is separate from a washing facility, then the washing facility is not considered the same as the *Hammam*.

Tafsir

From the Verdicts of the *Fiqh* Council in the
Honorable City of Makkah:

Concerning An Incorrect *Tafsir* of *Surat Al-Ikhlās*

All praise is for Allāh Alone. May peace and blessings be upon the one whom there is no Prophet after; our leader, Muhammad, as well as his family and his Companions.

The Islamic *Fiqh* Council, in its second meeting during the morning of Monday, 10/4/1403 H, reviewed the horrible text of an article written by Muhammad Ahmad Ash-Shimali, published in the newspaper *As-Siyasat-ul-Kuwaitiyah* (Issue no. 4776 — Thursday, the 18th of Thul-Hijjah 1401H, corresponding to 10/15/1981 CE). The article was entitled: “The meaning of *Tawhid*: An explanation of *Surat Al-Ikhlās* and its translation into English.”

The author had the audacity to play with the Qur’an’s meanings, saying things that only pointed to his ignorance and lack of understanding, even though he announced to the Muslims that he was presenting a *Tafsir* of *Surat Al-Ikhlās*.

This new commentator on the Qur’an begins his *Tafsir* of *Surat Al-Ikhlās* by saying “*Qul*:^[1] is a prepositional predicate, with the meaning, of solitary, there being no one with him, as in the saying, ‘A solitary man.’ *Huw*:^[2] A nominative noun that follows its predicate (*Qul*) and it is also in the position of the direct object of the verbal clause which follows it. *Allāh Ahad*:^[3]

[1] Which is a command “Say:”

[2] Which means “He is.”

[3] Which means “Allah is One.”

that is, Allâh isolated him, with the meaning that He made him one, or, with the meaning that He made him boundary, or with the meaning that he made him sharp.”

In similar fashion, this confused man continues explaining the remaining verses, until he says: “*Wa Lam Yakun Lahu Kufuwan Ahad*.”^[1] There was none comparable to this person in the past, this does not prevent the appearance of one comparable to him later, nor is it possible for him to appear again a second time on the face of the earth, after the first time, because of his Messengers having ceased to come.”

The council does not find it strange that a man so deranged will see himself to be a learned scholar or a wise philosopher — because it is merely a kind of sickness — but what it does find strange is that a famous Arabic newspaper in an Arabic, Islamic country will print this kind of nonsense and give it the title that implies that this is the meaning of *Tawhid* which is understood from *Surat Al-Ikhlâs*. This is a *Surah* that in reality represents the true nature of *Tawhid* using very few words, a *Surah* that in its clearness and eloquence will remain a clear challenge to disbelief and to every deviant idea.

With the nonsense that this person writes about *Surat Al-Ikhlâs*, one wonders what he saves for those deviant sects that wish to distort Allâh’s verses to serve their own purposes. What he wrote represents a great crime, a distortion of Allâh’s verses, and apostasy from Islam.

What right does the owner of this newspaper have — he says he is Muslim and he lives in a Muslim country — to give a platform to this kind of writer. And how, one wonders, did these two — the owner of the newspaper and the writer — escape the punishment that is prescribed in Muslim countries for blasphemy?

Because of the irresponsibility shown in publishing the news-

[1] Which means, “And there is none comparable to Him.”

paper, the *Fiqh* Council will notify those in authority, those who are responsible to protect all the sacred things, to do what they must do to redress the wrong the writer did. We are also sending this letter to “The World Muslim League,” who will then pass it on to the leaders of Kuwait and of other countries, who must do what their religion requires them to do, what Allâh’s Book requires them to do, and what the Prophet’s Sunnah guides them to do: to protect the sanctity of the Qur’an and to protect it from those who will use it to misguide others in their beliefs.

And with Allâh is the facilitation to do what is right. May Allâh send peace and blessings upon Muhammad, his family, and his Companions.

Vice-President:

Vice-President:

Muhammad ‘Ali Al-Harakan *** ‘Abdul-‘Aziz bin ‘Abdullah bin Baz

The Meaning of: “And you will not find any people who believe in Allâh and the Last Day, befriending with those”

Q All praise is due to Allâh. The Permanent Committee for Knowledgeable Research and Rulings reviewed the following question by Salman bin ‘Uthman Juwyubu:

Please explain the meaning of this verse:

﴿لَا يَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ﴾

“And you will not find any people who believe in Allâh and the Last Day, befriending those who oppose Allâh and his Messenger.”^[1]

I ask this question because I find that many people, based on their understanding of this verse, declare others to be disbelievers — even their own brothers, sisters, and parents, people who may pray and fast.

^[1] *Al-Mujadilah* 58:22.



The following is the response:

In this verse, Allâh informs His Messenger, Muhammad ﷺ, of the following: he will not find a true believer — who sincerely believes in Allâh, submitting himself to Him and obeying His commands — loving a person who opposes Allâh Almighty and His Messenger ﷺ, a person who deviates from the guidance and light that Allâh sent the Prophet ﷺ with. No one who is sincere and truthful in his faith would have any love in his heart for such disbelievers, even if they are closest to him in relation, such as his father, mother, or brother.

In this verse, Allâh Almighty praises those who trust Allâh and His Messenger, and follow the guidance and light that came to them. This also encourages them to be even more steadfast, while also encouraging others to follow their way. It warns the hypocrites, those who allied themselves with a people with whom Allâh is wrath: the Jews. These hypocrites swear false oaths to the Messenger of Allâh ﷺ, trying to appease him, saying, “We bear witness that you are the Messenger of Allâh ﷺ,” while Allâh Almighty knows that Muhammad ﷺ is His Messenger, and bears witness that the hypocrites are indeed liars.

This verse contains praise for the true believers who disown any close relationship with the disbelievers, and it also contains a warning to those who love them, a message that is common in the following verses:

﴿لَا يَخُذُ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاتِلَةً﴾

“Let not the believers take the disbelievers as Awliya’ (supporters, helpers, etc.) instead of the believers, and whoever does that will never be helped by Allâh in any way. Except if you indeed fear a danger from them.”^[1]

[1] *Âl-‘Imran* 3:28.

And:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا ءَابَاءَكُمْ وَإِخْوَانَكُمْ ءَوْلِيَاءَ إِنِ اسْتَحَبُّوا
الْكُفْرَ عَلَى الْإِيمَانِ وَمَن يَتَوَلَّهُمْ فَوَلَّيْتِكُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٣٣﴾﴾ قُلْ إِن
كَانَ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ
تَخْشَوْنَ كَسَادَهَا وَمَسْكَنٌ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ
فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٣٤﴾﴾

“O you who believe! Take not for Awliya’ (supporters and helpers) your fathers and your brothers if they prefer disbelief to belief. And whoever of you does so, then he is one of the wrongdoers. Say: “If your fathers, your sons, your brothers, your wives, your kindred, the wealth you have gained, the commerce in which you fear a decline, and the dwellings in which you delight, are dearer to you then Allâh and His Messenger ﷺ and striving in His cause, then wait until Allâh brings about His Decision. And Allâh does not guide the people who are rebellious.”^[1]

And:

﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُوكُمْ
مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ كُفْرًا بِكُرْهِ وَإِنَّا بِبَيْنِكُمْ لَعَدَاوَةٌ وَالْبَغْضَاءُ أَبَدًا
حَتَّىٰ تَوْمِنُوا بِاللَّهِ وَحَدِيثِهِ إِنَّا قَوْلٌ لِّبَرِّهِمْ لَا إِلَهَ إِلَّا قَوْلٌ لِّأَسْتَعْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِن
شَيْءٍ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ ﴿١٢٥﴾﴾

“Indeed there is an excellent example for you in Ibrahim and those with him, when they said to their people: “Verily, we are free from you and whatever you worship besides Allâh, we have rejected you, and there has started between us and you, hostility and hatred forever — until you believe in Allâh Alone,” except the saying of Ibrahim to his father: Verily, I will ask forgiveness for you, but I have no power to do anything for you before Allâh. Our Lord! In You Alone we put our trust, and to You we turn in repentance,

[1] At-Tawbah 9:23,24.

and to you is (our) final return”^[1]

These, verses and other texts in the Book and the Sunnah forbid taking the Jews, Christians, or other disbelievers as *Awliya*’. Similarly, there are texts that warn against befriending any with whom Allâh is wrath, as well as those who were given the previous scriptures, and the disbelievers who take the religion of Allâh in jest.

This clarification from Allâh, of the ruling on the deeds of the heart of those who love disbelievers, and those who declare themselves innocent of them, is because of the great evil and deviation related to loving them.

As regards to worldly transactions, such as buying, selling and all other forms of exchange of benefits, yes, we can trade with those we are at peace with; we can buy, sell, give a gift, or receive one, showing justice and good manners in these transactions. This does not contradict any principle in the Islamic *Shari’ah*, a system that governs all forms of transactions and dealings; Allâh Almighty says:

﴿لَا يَنْهَىٰكَ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ أَن تَبَرَّهُمْ
وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾

“Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allâh loves those who deal with equity.”^[2]

But as for those we are at war with, or those who attack us, we cannot take them as friends and supporters — neither in worldly dealings nor with our love. Rather it is unlawful for us to befriend them and be brotherly with them, for Allâh Almighty says:

[1] *Al-Mumtahinah* 60:4.

[2] *Al-Mumtahinah* 60:8.

﴿ إِنَّمَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم مِّن دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ
إِخْرَاجِكُمْ أَن تَوَلَّوهُمْ وَمَن يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٩١﴾ ﴾

“It is only those who fought against you on account of religion, and driven you out of your homes, and helped to drive you out, that Allâh forbids you to befriend them. And whosoever befriends them, then such are the wrongdoers.”^[1]

The Prophet’s life is a practical example of these principles – in terms of his dealings with the Jews in Al-Madinah and Khaybar, his dealings with the Christians, and his dealings with other disbelievers.

﴿ أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ ﴾

“For such He has written faith in their hearts, and strengthened them with Ruh (proofs, light and true guidance) from Himself.”^[2]

The people referred to in this verse are those who believed in Allâh and His Messenger, those in whose hearts is faith, those who take Allâh’s believing servants as friends and protectors, those who take Allâh’s enemies as enemies – those who follow the religion that Allâh Almighty is pleased with. Then Allâh Almighty mentioned their reward:

﴿ وَيَدْخُلُهُمْ جَنَّاتٌ تَجْرَىٰ مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا
عَنْهُ ﴾

“And we will admit them to Gardens (paradise) under which rivers flow, to dwell therein (forever). Allâh is pleased with them and they with Him.”^[3]

Allâh Almighty will grant them the great favor of admitting them into Paradise, wherein there is bliss that no eye has seen, no ear has heard of, and no human heart has imagined. It is a

[1] Al-Mumtahanah 60:9.

[2] Al-Mujadilah 58:22.

[3] Al-Mujadilah 58:22.

pleasure that is everlasting; because of their faith, good deeds, and pleasure with Allâh's Decrees and His *Shari'ah* they will never leave Paradise. Then, Allâh Almighty concludes the chapter:

﴿أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٢٢﴾﴾

"They are the party of Allâh. Verily it is the party of Allâh that will be the successful."^[1]

Allâh Almighty informs us that those who took Him as a protector, obeying Him, are His army, and He protected them, gave them success, and blessed them both in this life and in the Hereafter. They are the victorious over those who try to deceive Allâh and His Messenger by befriending the disbelievers. From these verses, we can conclude the following:

- 1) Whoever loves the disbelievers and takes them as close friends is a disbeliever, whose disbelief takes him outside of the bounds of Islam.
- 2) A Muslim is not doing wrong if he hates them with his heart, but deals with them nonetheless in buying, selling, and other lawful transactions.
- 3) A Muslim is sinning if, though he hates them for Allâh Almighty, he lives with the disbelievers for a worldly benefit, preferring life with them to life with Muslims, because he is helping them rather than the Muslims, and because he exposes himself to temptations. The exception here is the scholar, who deems himself to be safe from the ubiquitous temptations of the decadent disbelieving society, and who hopes to spread the message of Islam. And guidance lies with Allâh Almighty. May Allâh send peace and blessings upon Muhammad, his family, and his Companions.

The Permanent Committee

^[1] *Al-Mujadilah* 58:22.

Masjid Adh-Dhirar

Q What does this verse mean and what building is it referring to?

﴿لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾ (١١٦)

“The building which they built will never cease to be a cause of hypocrisy and doubt in their hearts, unless their hearts are cut to pieces (i.e., till they die). And Allāh is All-knowing, All-Wise.”^[1]

A In this verse Allāh Almighty is referring to the *Masjid* that the hypocrites built, intending thereby to cause harm; they built it near Masjid Al-Quba, the *Masjid* of the true believers:

﴿وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ﴾ (١١٧)

“And as for those who put up a *Masjid* by way of harming and disbelief, and to disunite the believers, and an outpost for those who warred against Allāh and His Messenger aforetime, they will indeed swear that their intention is nothing but good. Allāh bears witness that they are certainly liars.”^[2]

Regarding this *Masjid*, Allāh Almighty said to His Prophet ﷺ:

﴿لَا نَقُومُ فِيهِ أَبَدًا لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحْسِنُونَ أَنْ يَنْظُرُوا وَاللَّهُ يُحِبُّ الْمُطَهِّرِينَ﴾ (١١٨) ﴿أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَى تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَسَّسَ بُنْيَانَهُ عَلَى شَفَا حَرْفٍ هَارٍ فَانْتَهَارَ بِهِ فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾ (١١٩) ﴿لَا يَزَالُ

[1] At-Tawbah 9:110.

[2] At-Tawbah 9:107.

﴿بُنِيْنَهُمُ الَّذِي بَنَوْا رِيْبَةً فِي قُلُوْبِهِمْ اِلَّا اَنْ تَقَطَّعَ قُلُوْبُهُمْ وَاَللّٰهُ عَلِيْمٌ حَكِيْمٌ﴾

“Never stand you therein. Verily, the Masjid whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allâh loves those who make themselves clean and pure. Is then he, who laid the foundation of his building on piety to Allâh and His good pleasure, better, or he who laid the foundation of his building on an undetermined brink of a precipice ready to crumble down, so that it crumbled to pieces with him into the Fire of Hell. And Allâh guides not the people who are the wrongdoers. The building which they built will never cease to be a cause of hypocrisy and doubt in their hearts, unless their hearts are cut to pieces (i.e., till they die). And Allâh is All-knowing, All-Wise.”^[1]

The meaning of “building” is the Masjid that the hypocrites built, the purpose of which Allâh described in the above-mentioned verse — “by way of harming and disbelief, and to disunite the believers, and an outpost for those who warred against Allâh and His Messenger.”

Allâh Almighty said:

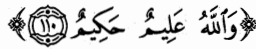
﴿لَا يَزَالُ بُنِيْنُهُمُ الَّذِي بَنَوْا رِيْبَةً فِي قُلُوْبِهِمْ﴾

“The building which they built will never cease to be a cause of hypocrisy and doubt in their hearts.”^[2]

It will be a cause of hypocrisy and doubt in their hearts because it was built out of disobedience, which has such an effect on the heart. The doubt and hypocrisy continues until the day they die, at which time they will be heading to an even more severe punishment — we seek refuge in Allâh Almighty from such an ending. The verse ends with,

[1] At-Tawbah 9:108-110.

[2] At-Tawbah 9:110.



“And Allāh is All-Knowing, All-Wise.”^[1]

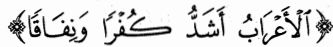
This means that He Almighty is described by knowledge and wisdom, qualities that the two names point to, for Allāh’s names point not only to His Self, but also to His perfect qualities.

Therefore nothing in the earth or the heavens is hidden from the All-Knowing: His Knowledge embraces all things, forever — a knowledge that is neither preceded by ignorance nor followed by forgetfulness. He is the All-Wise, which means that His Wisdom is complete. *Hikmah* (wisdom) means to put each thing in its proper place, but the name Al-Hakim is also from the word *Al-Hukm*, which means mastery and dominion, and Allāh Almighty has dominion in this world and in the Hereafter, in affairs of the Universe and in religious rulings. Each one of these two meanings indicate that Allāh is Al-Hakim. And Allāh Almighty is All-Knowing, All-Wise.

Ibn ‘Uthaimin

The Bedouins Are The Worst In Disbelief

Q Some of my friends and I disagreed about the meaning of this verse:



“The Bedouins are the worst in disbelief and hypocrisy”^[2]

What is its correct meaning? Why are Bedouins thus described in the Qur’an? And regarding what circumstances was this verse revealed?

[1] *At-Tawbah* 9:110.

[2] *At-Tawbah* 9:97.



Bedouins are people who live in the desert, moving from place to place, looking for places with rain for their livestock, from which they derive their living. Because they hardly come near villages and cities, they are for the most part ignorant; hence faith is weak in their hearts. Therefore they are worse in disbelief and hypocrisy than city-dwellers. Allâh Almighty says:

﴿قَالَتِ الْأَعْرَابُ ءَأَمَّا قُلٌّ لِّمَ تُوْمِنُوْا وَلَكِن قَوْلُوْا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيْمَانُ فِي قُلُوْبِكُمْ﴾

“The Bedouins say: We believe. Say: You believe not but you only say, ‘We have surrendered (in Islam),’ for faith has not yet entered your hearts.”^[1]

But even still, Allâh Almighty say that there some of them:

﴿تُوْمِنُ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرْبٰنًا عِنْدَ اللّٰهِ وَصَلٰوٰتِ الرَّسُوْلِ﴾

“Who believe in Allâh and the Last Day, and look upon what they spend in Allâh’s Cause as a means of nearness to Allâh, and a cause of receiving the Messenger’s invocations.”^[2]

In another sense they are purer than people of the city: they are not as susceptible to the doubts and worldly lusts that are common to city life. And Allâh Almighty knows best.

Ibn Jibreen

What Is The Good Life?

Allâh Almighty says:

﴿مَنْ عَمِلَ صٰلِحًا مِّنْ ذَكَرٍ اَوْ اُنْثٰى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ اَجْرَهُمْ بِاَحْسَنِ مَا كَانُوْا يَعْمَلُوْنَ﴾

[1] Al-Hujurat 49:14.

[2] At-Tawbah 9:99.

“Whoever works righteousness, whether male or female, while he (or she) is a true believer verily, to him we will give a good life, and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e., Paradise in the Hereafter).”^[1]

And the Messenger of Allâh ﷺ said,

«أَشَدُّ النَّاسِ بَلَاءً، الْأَنْبِيَاءُ ثُمَّ الْأَمْثَلُ فَلَا مِثْلُ»


“The most tested of people are the Prophets, and then he who is most like them, then he who is most like them.”^[2]

In another *Hadith*, the Messenger of Allâh ﷺ said,

«يُتَبَلَى الرَّجُلُ عَلَى قَدْرِ دِينِهِ»

“A person is tested to the degree of his religion.”^[3]

How do we reconcile between the verse and the *Hadith*, between the meaning of a good life and the meaning of a life replete with trials and tribulations?

 The good life is not — as some people think — a life that is free from defects and problems, such as poverty, sickness, or worry; rather, the good life is the life of a person whose heart is pure, of a person who is at peace, of a person who is satisfied and pleased with Allâh’s Decree — if something good happens to him, he is thankful, and that is better for him; if hardship befalls him, he is patient, and that is better for him.

On the other hand, riches and good health can at times be a cause of misery — when one uses them for evil. When you understand this, you will see that there is no contradiction between the verse and the two *Hadiths*. A person may be afflicted with great hardships, yet his heart is calm and he is pleased with Allâh’s Decree, so the hardships have no real effect on his inner well-being.

Ibn ‘Uthaimin

[1] *An-Nahl* 16:97.

[2] Ahmad 1/172,174,185.

[3] Ahmad 1/172, 174, 185.

The Marriage of Allâh's Prophet, Yusuf (Peace be upon him)

Q What is the name of the Prophet Yusuf's wife? Did he marry the wife of the 'Aziz, who is mentioned in the Qur'an? And is the supplication spoken by some *Imams* during a marriage ceremony correct: "O Allâh, make peace between them as you have made peace between Yusuf and Zaynana"?

A In both *Tafsir* and books that compile the stories (of the Prophets), there are reports taken from Israelite in which the 'Aziz's wife is said to be Zulaykhah, and there are other opinions as well.

It is also mentioned that Yusuf, peace be upon him, married her after coming out of the jail and after the 'Aziz either divorced her, or died. All of this is taken from Israelite traditions.

Concerning the supplication, I have never come across it in books of *Hadith*, and perhaps it has its foundation in the narrations related in books of *Tafsir*. And Allâh knows best.

Ibn Jibreen

The First Ones And The Last Ones

Q Who is meant by the "first ones and last ones," those referred to in this verse:

﴿ثُلَّةٌ مِّنَ الْأَوَّلِينَ ﴿٣٩﴾ وَثُلَّةٌ مِّنَ الْآخِرِينَ ﴿٤٠﴾﴾

"A multitude of those will be from the first (generation). And a multitude of those will be from the later times (generations)"^[1]

A Some scholars say that both the first ones and the last ones are from this Nation; the correct view, however, is that the first ones are the previous nations, while the last ones are the nation of Muhammad ﷺ. And in any case, none knows

[1] *Al-Waqi'ah* 56:39,40.

the number of the previous nations except Allâh Almighty. In a *Hadith*, the Prophet ﷺ said,

«مَا أَنْتُمْ فِي سِوَاكُمْ مِنَ الْأُمَّمِ إِلَّا كَالشَّعْرَةِ السَّوْدَاءِ فِي الثَّوْرِ الْأَبْيَضِ»
 “You are nothing more in comparison to the nations before you than the lone white hair on the hide of a black ox”^[1]

Even still, some narrations indicate that this nation represents either half or two-thirds of the people of Paradise, and this is very good as well. And Allâh knows best.

Ibn Jibreel

What Do the “*Khunnas*” And The “*Kunnas*” Mean?

Q What do the fifteen and sixteenth verses of *Surat At-Takwir* mean?

﴿فَلَا أُقِيمُ بِالْحَنِينِ ﴿١٦﴾ الْجَوَارِ الْكُنُوسِ ﴿١٥﴾﴾

“So verily, I swear by (*Al-Khunnas*) the planets that recede. And by the (*Al-Kunnas*) planets that move swiftly and hide themselves.”^[2]

A Here Allâh Almighty swears by His creation, and He Almighty swears by whatever element of creation He wishes, as a lesson and as a sign.

“*Khunnas*” is explained as the celestial bodies that are hidden during the day and appear at night. So it means that Allâh Almighty has separated the celestial bodies into those that are hidden during the day, and the “*Kunnas*” or those that are on the move during the night. So these are visible to people, continually on the rise, then moving. “*Kunnas*” also implies that they hide at their setting positions.

And Allâh Almighty knows best.

Ibn Jibreel

[1] Al-Bukhari no. 6528 and Muslim 221.

[2] *At-Takwir* 81:15,16.

Why Does Allâh Almighty Mention Wealth Before Children?

Q In the Qur'an, why is wealth always mentioned before children, despite children being worth more to a father than his wealth? And what is the wisdom behind this?

A Because wealth helps one to fulfil unlawful desires, the temptations of wealth are greater. The opposite is the case with children. Although a person may be tried in regard to them, and disobey Allâh because of them, but the temptations from wealth are more and worse. Allâh Almighty says:

﴿وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرِّبُكُمْ عِندَنَا زُلْفَىٰ﴾

“And it is not your wealth, nor your children that bring you nearer to Us (i.e. please Allâh).”^[1]

He also said:

﴿إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ﴾

“Your wealth and your children are only a trial.”^[2]

And:

﴿لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ﴾

“Let not your property or your children divert you from the remembrance of Allâh.”^[3]

Ibn Baz

The Conversation Between Allâh Almighty and 'Isa Will Be On The Day Of Judgement

Q In the Qur'an is related a discussion between Allâh Almighty and 'Isa; in it, Allâh Almighty asks him:

[1] Saba 34:37.

[2] At-Taghabun 64:15.

[3] Al-Munafiqun 63:9.

﴿ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلهَيْنِ مِثْلَ اللَّهِ﴾

“O ‘Isa, son of Maryam! Did you say unto men: Worship me and my mother as two gods besides Allāh?”^[1]

Did this questioning occur in this world before ‘Isa bin Maryam, was raised or will it occur on the Day of Judgement?



From the context it appears that this questioning will take place on the Day of Judgement, as Allāh Almighty says:

﴿وَإِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلهَيْنِ مِثْلَ اللَّهِ قَالَ سُبْحٰنَكَ مَا يَكُونُ لِيٓ أَنْ أَقُولَ مَا لَيْسَ لِيٓ بِحَقِّٖٓ إِن كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعَلَّمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلٰمُ الْغُيُوبِ﴾

“And (remember) when Allāh will say (on the Day of Resurrection): O ‘Isa, son of Maryam! Did you say unto men: ‘Worship me and my mother as two gods besides Allāh? He will say: Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner self though I do not know what is in Yours, truly, You, only You, are the All-Knower of all that is hidden and unseen.”^[2]

This discussion continues until where Allāh Almighty says:

﴿هٰذَا يَوْمٌ يَنْفَعُ الصّٰدِقِيْنَ صِدْقُهُمْ﴾

“This is the Day in which the truthful will profit from their truth”^[3]

And as I said, the context indicates that this questioning between Allāh and ‘Isa will take place in the Hereafter.

Ibn ‘Uthaimin

[1] Al-Ma‘idah 5:116.

[2] Al-Ma‘idah 5:116.

[3] Al-Ma‘idah 5:119.

Allâh Relates In the Qur'an What People From the Past Said, He Relates the Meaning, Not The Exact Words

Q When there is a dialogue in the Qur'an, and at least one of the two speakers is a human being, does the verse convey that person's exact words or the meaning of what he said?

A It appears to me that whatever dialogue Allâh Almighty relates of people from previous nations, He is relating the meaning, while the expression is from Him. This is because the Qur'an was revealed in the Arabic tongue, and as it is well-known, the people of previous nations did not speak Arabic, so Allâh related the meaning of what they said in the Arabic language. This proves that Allâh Almighty narrated their sayings with the meanings of what they said, not the expressions they used.

Ibn 'Uthaimin

What Is *As-Salat Al-Wusta* (The Middle Prayer)?

Q What is *As-Salat Al-Wusta*?

A *As-Salat Al-Wusta* is the 'Asr prayer. In an authentic *Hadith*, the Prophet ﷺ said during the battle of Khandaq,

«شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى»

“They have kept us busy from *As-Salat Al-Wusta*.”^[1]

Without a doubt, that is the 'Asr prayer. “*Wusta*” literally means the middle number, but here it means the best.

Ibn 'Uthaimin

[1] Al-Bukhari no. 4111 and Muslim no. 627.

The Creatures Do Not Know the Unseen



Please explain the meaning of this verse:

﴿بَلْ أَدْرَاكَ عِلْمُهُمْ فِي الْآخِرَةِ بَلْ هُمْ فِي شَكٍّ مِنْهَا بَلْ هُمْ مِنْهَا عَمُونَ﴾

“Nay, they have no knowledge of the Hereafter. Nay, they are in doubt about it. Nay, they are blind about it.”^[1]



This precious verse gives evidence of the ignorance of man concerning the unseen and of man’s inability to learn what has been blocked from his view, except for what Allâh Almighty informs him.

﴿بَلْ أَدْرَاكَ عِلْمُهُمْ فِي الْآخِرَةِ﴾

“Nay, they have no knowledge of the Hereafter”^[2]

— this means that their knowledge of the Hereafter is both weak and limited, regarding when it will take place, its description, and what will occur in it. All they know of the Hereafter is what Allâh Almighty has informed them, on the tongues of His Messengers.

﴿بَلْ هُمْ فِي شَكٍّ مِنْهَا﴾

“Nay, they are in doubt about it”^[3]

— they continue to doubt despite the many proofs that came to them, proofs that should have made them believe with certainty. They continue to have doubts about the Resurrection and about the Judgement in the Hereafter.

﴿بَلْ هُمْ مِنْهَا عَمُونَ﴾

“Nay, they are blind about it”^[4]

[1] An-Naml 27:66.

[2] An-Naml 27:66.

[3] An-Naml 27:66.

[4] An-Naml 27:66.

— this either means that they are like the blind man who doesn't know what is in front of him, or that they are feigning blindness, turning away from the knowledge of the Hereafter that came to them. And Allâh Almighty knows best.

Ibn Jibreen

And no living creature is there on the earth, but its provision is due from Allâh

Q Allâh Almighty says:

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا﴾

“And no living creature is there on earth but its provision is due from Allâh”^[1]

Here, Allâh Almighty imposed upon Himself the feeding of every moving creature on earth, be it a person, creature or whatever it is. How do we explain the droughts and famines that take place in the African Continent?

A The verse's meaning is clear; however, whatever Allâh Almighty decrees in terms of disaster or drought, then it may only hurt a person when his decreed time and provision have expired. But whoever still has life and provision written for him, Allâh Almighty directs that provision to him, in many ways — some of which a person may know and some of which he doesn't, for Allâh Almighty says:

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٢٠٠﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

“And whoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty) And He will provide him from where he never could imagine”^[2]

And:

[1] Hud 11:6.

[2] At-Talaq 65:2,3.

﴿وَكَايْنٍ مِّن دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ﴾

“And so many a living creature there is, that carries not its own provision! Allāh provides for it and for you.”^[1]

And the Messenger of Allāh ﷺ said,

«لَا تَمُوتُ نَفْسٌ حَتَّى تَسْتَكْمِلَ رِزْقَهَا»

“A person does not die until he takes his full share of provision and time.”^[2]

May Allāh guide us all to what is right.

Ibn Baz

Truly, the religion with Allāh is Islam

Q On what occasions or for what reasons were these two verses revealed? And what do they mean?

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾

“Truly, the religion with Allāh is Islam”^[3]

﴿وَلَا تَطْعَمُ كُلَّ حَلَاظٍ مَّهِينٍ ﴿١٠﴾ هَمَّازٍ مَّشَامٍ بِنِيمٍ ﴿١١﴾ مَنَّاعٍ لِلْخَيْرِ مُعْتَدٍ أَنِيءٍ ﴿١٢﴾ عَتَلٍ بَعْدَ ذَلِكَ زَنِيمٍ ﴿١٣﴾ أَنْ كَانَ ذَا مَالٍ وَبَنِينَ ﴿١٤﴾﴾

“And obey not everyone who swears much – and is considered worthless, a Hammaz, going about with Namim, hinderer of the good, transgressor, sinful, ‘Uttul and moreover Zanim, because he had wealth and children.”^[4]



The first verse:

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾

[1] Al-‘Ankabut 29:60.

[2] Musnad Al-Bazzar no. 2914 and Ibn Majah no. 2144.

[3] Al ‘Imran 3:19.

[4] Al-Qalam 68:10-14.

“Truly, the religion (Din) with Allâh is Islam”^[1]

Means that the only religion that is accepted by Allâh is Islam. The word *Din* is used here, which sometimes means action, and sometimes means reward for action. For example, *Din* means action in Allâh’s saying:

﴿وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا﴾

“And with Islam as your religion (Din).”^[2]

As well as His saying:

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾

“Truly, the religion with Allâh is Islam (Din).”^[3]

It also means the reward for the actions, as in Allâh’s saying:

﴿مَلِكِ يَوْمِ الدِّينِ﴾

“The Only Owner of the Day of recompense (Din).”^[4]

His saying:

﴿كَلَّا بَلْ تُكَذِّبُونَ بِالَّذِينَ﴾

“Nay, but you deny the Recompense (Din).”^[5]

And:

﴿وَلِئَلَّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ الَّذِينَ يُكَذِّبُونَ يَوْمَ الدِّينِ﴾

“Woe, that day, to those who deny. Those who deny the Day of Recompense (Din).”^[6]

The action that is accepted by Allâh Almighty is Islam, which means to surrender to Allâh Almighty, outwardly and inwardly,

[1] *Āl-‘Imran* 3:19.

[2] *Al-Ma‘idah* 5:3.

[3] *Āl-‘Imran* 3:19.

[4] *Al-Fatihah* 1:4.

[5] *Al-Infitar* 82:9.

[6] *Al-Mutaffifin* 83: 10,11.

and this embraces both Islam in the specific sense – the religion of Muhammad ﷺ – and Islam in the general sense – the religion of all the Prophets ﷺ. The religion of every Prophet was the religion of Allâh Almighty, the religion of Islam. And the *Shari'ah* of one Prophet would continue until another came, abrogating it, and this new *Shari'ah* would become Islam – Allâh's religion, which alone is accepted.

So Allâh's saying:

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾

“Truly, the religion with Allâh is Islam (Din).”^[1]

embraces both the basic and secondary principles of religion, it also embraces the specific details of action: in both the general and the specific, Allâh Almighty accepts only that which agrees with Islam. The Messenger of Allâh ﷺ said,

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

“Whoever does a deed that is not in accordance with our matter, then it is rejected.”^[2]

This verse clearly shows that Allâh Almighty does not accept other religions, regardless of the many deeds that their adherents may perform, and regardless of whether they are Jews, Christians, or adherents of any other religion. And whoever believes that a religion is equal to Islam, or says that Allâh Almighty is pleased with all religions, he is a disbeliever, and should be asked to repent. If he doesn't repent, he should be killed, because all previous religions are abrogated by the religion that Allâh Almighty revealed to Muhammad ﷺ, for Allâh Almighty says:

﴿وَمَنْ يَبْتَغِ عِزَّ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ

الْخَاسِرِينَ ﴿٨٥﴾﴾

[1] *Al 'Imran* 3:19.

[2] Muslim no. 1718.

“And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.”^[1]

As for the second verse in the question:

﴿وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ ﴿١٧﴾ هَمَّازٍ مَشَّاءٍ بِنَمِيمٍ ﴿١٨﴾﴾

“And obey not everyone who swears much – and is considered worthless, a slanderer, going about with Namim.”^[2]

You asked why it was revealed; I don’t know of any specific reason. But in it, Allâh Almighty forbids his Prophet, Muhammad ﷺ, from obeying people who are of this description:

﴿كُلِّ حَلَّافٍ مَّهِينٍ ﴿١٧﴾﴾

“everyone who swears much.”^[3]

Meaning he often takes an oath to support what he says, because he is worthless and doesn’t even himself believe in his words unless he swears to it;

﴿هَمَّازٍ مَشَّاءٍ بِنَمِيمٍ ﴿١٨﴾﴾

“a Hammaz, going about with Namim.”^[4]

Hammaz is excessive Ghibah (backbiting) about people,

﴿مَشَّاءٍ بِنَمِيمٍ ﴿١٨﴾﴾

“going about with Namim.”^[5]

Spreading Namimah about people. The difference between backbiting (Ghibah) and slandering (Namimah) is that the backbiter says something about another person who is absent which that person doesn’t like, and the slanderer seeks to sow dissension and mutual hatred among people.

[1] Āl-‘Imran 3:85.

[2] Al-Qalam 68:10-11.

[3] Al-Qalam 68:10.

[4] Al-Qalam 68:11.

[5] Al-Qalam 68:11

An example of the latter is when a person says to someone else, "So and so says such and such about you; he curses you and finds fault with you." Thus he instills enmity between two people. In an authentic *Hadith*, the Prophet ﷺ said,

«لَا يَدْخُلُ الْجَنَّةَ نَمَّامٌ»

"The *Nammam* (slanderer) does not enter Paradise"^[1]

And we ask Allâh Almighty to protect us. Next, Allâh Almighty says,

﴿مَنَاعٌ لِلْخَيْرِ مُعْتَدٍ أَسِيمٌ﴾

"Hinderer of the good, transgressor, sinful."^[2]

Not only is such a person void of good, but he tries to prevent good from others. He prevents good from others and he transgresses against them, and the combination of these two qualities represents the utmost in wrongdoing. He is called "sinful" because of his many transgressions against others. Then, Allâh Almighty says,

﴿عُتْلٌ بَعْدَ ذَلِكَ زَنِيمٌ﴾

"*Uttul* and moreover *Zanim*"^[3]

Zanim means a person who is known for his evil and '*Uttul* is a person who is cruel and haughty. The word *Zanama* derived from *Zanim* also means a some distinguishing mark on the neck of an animal.

Finally, Allâh Almighty says:

﴿أَنْ كَانَ ذَا مَالٍ وَبَنِينَ إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ﴾

"because he had wealth and children. When Our Verses are recited to him he says: Tales of the men of old!"^[4]

[1] Al-Bukhari no. 6056 and Muslim no. 105.

[2] *Al-Qalam* 68:12.

[3] *Al-Qalam* 68:13.

[4] *Al-Qalam* 68:14,15.

Such a man becomes proud of the wealth and children he has, and as a result, he becomes tyrannical. When verses of the Qur'an are read to him, he says, "Tales of the men of old!" This is because his heart is not open to the beautiful meanings of the Qur'an, to the higher moral code that it teaches, to the beneficial and true stories of past nations. A person whose heart becomes so engrossed in sins may be blocked from the guidance of the Qur'an, from its light, as Allâh Almighty said:

﴿كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينَ ﴿٧﴾ وَمَا أَدْرَاكَ مَا سِجِّينُ ﴿٨﴾ كِتَابٌ مَّرْهُومٌ ﴿٩﴾ وَيْلٌ لِّمُؤْمِنِيٍّ لِّلْمُكَذِّبِينَ ﴿١٠﴾ الَّذِينَ يَكْذِبُونَ يَوْمَ الَّذِينَ ﴿١١﴾ وَمَا يَكْذِبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾ إِذَا نُنَادَىٰ عَلَيْهِ ءَايَاتُنَا قَالَ أَسْطِرُّ الْأَوَّلِينَ ﴿١٣﴾ كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ ﴿١٤﴾﴾

"Nay! Truly the Records (writing of the deeds) of the Fujjar (rebellious) is (preserved) in Sijjin. And what will make you know what Sijjin is? A Register inscribed. Woe, that day, to those who deny. Those who deny the Day of Recompense. And none can deny it except every transgressor beyond bounds. When our verses are recited to him he says: Tales of the ancients! Nay! But on their hearts is the Ran (covering of sins and evil deeds) which they used to earn."^[1]

He only describes the Qur'an as being "tales of the ancients" because the light and guidance of the Qur'an have not reached his heart: how can it reach his heart when his heart has a covering of sins and evil deeds. The more a person is guided by Allâh's verses, the more will he be increased in even more guidance; Allâh Almighty says:

﴿وَالَّذِينَ أَهْتَدُوا زَادَهُمْ هُدًى وَءَاتَاهُمْ تَقْوَاهُمْ ﴿٧﴾﴾

"While for those who accept guidance, He increases their guidance, and bestows on them their piety."^[2]

[1] Al-Mutaffifin 83:7-14.

[2] Muhammad 47:17.

And:

﴿وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى﴾

“And Allâh increases in guidance those who walk aright.”^[1]

Ibn ‘Uthaimin

When Your Soul Arouses You to Do Certain Sins

Q My soul often arouses me to do certain sins, but for the most part, I neither speak of those sins nor perform them – they are just inner urges that don’t even surface. By having such thoughts, am I sinning? And what is meant by this verse:

﴿لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَعْفُورُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

“To Allâh belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, Allâh will call you to account for it.”^[2]

A Allâh Almighty abrogated the ruling of this verse, replacing its ruling with that of this verse:

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا﴾

“Allâh burdens not a person beyond his scope. He gets rewarded for that (good) which he has earned, and he is punished for that (evil) which he has earned. Our Lord! Punish us not if we forget and fall into error.”^[3]

[1] Maryam 19:76.

[2] Al-Baqarah 2:284.

[3] Al-Baqarah 2:286.

In answer to this supplication, the Prophet ﷺ related that Allâh Almighty said:

«قَدْ فَعَلْتُ»

“Indeed, I have done so.”

In yet another *Hadith*, the Prophet ﷺ said,

«إِنَّ اللَّهَ تَجَاوَزَ عَنْ أُمَّتِي مَا حَدَّثَتْ بِهِ أَنْفُسُهَا مَا لَمْ تَعْمَلْ أَوْ تَتَكَلَّمْ»

“Indeed, Allâh pardoned the people of my Nation from what their souls incited them to do, as long as they neither act on them or utter them.”^[1]

Its authenticity is agreed upon.

We can conclude from this that a person is forgiven for all that his soul arouses him to do in terms of evil deeds, as long as he doesn't utter it or perform it. When such thoughts occur and a person forsakes sinning because he fears Allâh Almighty, Allâh Almighty writes for him a good deed. This principle is supported by an authentic *Hadith*. And guidance lies with Allâh Almighty.

Ibn Baz

A Menstruating Woman: May She Read the Qur'an?


Q When I am *Junub* (in a state of sexual impurity) or when my monthly period comes, may I read religious books, for instance, *Tafsir* books?

A A menstruation woman and someone who is *Junub* (whether male or female) – both may read religious books, such as *Tafsir* books, *Fiqh* books, *Hadith* books, or books on *Tawhid*. They are only prevented from actually reciting the Qur'an, not supplications or other texts.

Ibn Jibreen

[1] Al-Bukhari no. 5269 and Muslim no. 127.

Maintaining the *Masjids* Refers to the Prayer

 Allâh Almighty says:

﴿ إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنِ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ﴾

“The *Masjids* of Allâh shall be maintained only by those who believe In Allâh and the Last Day”^[1]

What does it mean to maintain (*Imarah*) *Masjids*? And is it permissible for disbelievers, such as Christians, to help build a *Masjid*?



The realization of “maintaining” the *Masjid* is through prayer, obedience, and *I’tikaf* as well as the other physical and verbal forms of worship. So the verse praises those who frequently worship in *Masjids* through various means, and it testifies to their faith.

In a *Hadith* that At-Tirmithi graded *Hasan*, the Messenger of Allâh ﷺ said,

«إِذَا رَأَيْتُمُ الرَّجُلَ يَعْتَادُ الْمَسَاجِدَ، فَاشْهَدُوا لَهُ بِالْإِيمَانِ»

“If you see a man frequenting the *Masjids*, bear witness for him that he has faith.”^[2]

For these reasons, the disbelievers cannot maintain *Masjids*:

﴿ مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ ﴾

“It is not for the idolaters to maintain the *Masjids* of Allâh”^[3]

This includes building them from lawful wealth, and seeking reward for doing so. For indeed there are texts that mention the virtues of building *Masjids* for the Face of Allâh Almighty. As for those who disbelieve in Allâh, this does not apply to them, and they do not benefit if they were to spend their wealth in

[1] *At-Tawbah* 9:18.


[2] At-Tirmithi no. 3093 and Ibn Majah no. 802.

[3] *At-Tawbah* 9:17.

maintaining *Masjids* since their deeds are wasted by their *Shirk*. But if they were to give some of their wealth as a form of charity to maintain the *Masjids*, then prayer in them would be allowed.

Ibn Jibreen


And Wherein Is Beauty For You

 Allâh Almighty says:

﴿وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ﴾

“And wherein is beauty for you, when you bring them home in the evening, and as you lead them forth to pasture.”^[1]


Is this verse referring to this world?

 This verse is from the beginning of *Surat An-Nahl*, and it refers to how Allâh Almighty made the camel subservient to us, and in which is beauty that makes the owner proud; people compete with each other to acquire them, because of their financial worth.

Here, Allâh Almighty is reminding us of the camel's beauty, both when we bring them home in the evening and when we lead them forth to the pasture in the morning.

Ibn Jibreen

The Destruction Of Towns

 In *Surat Al-Isra'* Allâh Almighty said:


﴿وَأَن مِّن قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الرِّسَالَةِ أَوْ يُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا﴾

“And there is not a town (population) but We shall destroy it before the Day of Resurrection, and punish it with a severe

^[1] *An-Nahl* 16:6.


torment. That is written in the Book (of our Decrees).”^[1]

Is this verse referring to all towns, including those whose inhabitants believe, or is it only referring to those towns whose inhabitants were wicked and disobedient?

 This verse is very clear: Allâh Almighty will indeed punish every town in the future; this means that in every town, disbelief and disobedience occur, both of which deserve punishment and destruction. And your Lord does not wrong anyone. The punishment can vary, from sickness to famine, to subjugation of the enemy.


Ibn Jibreen

**And the heaven shall be opened,
and it will become as gates.**

 What is the meaning of this verse:

﴿وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا﴾

“And the heaven shall be opened, and it will become as gates”^[2]

 This precious verse points to events on the Day of Judgement: the gates of the heaven will be open from all directions; there will be many gates, from which the angels will descend; Allâh Almighty says:

﴿وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمَمِ وَيُزَلُّ الْمَلَائِكَةُ تَنْزِيلًا ﴿٢٥﴾ الْمَلِكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ
وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا ﴿٢٦﴾﴾

“And (remember) the Day when the heaven shall be rent asunder with clouds, and angels will be sent down, with a grand descending. The sovereignty on that Day will be the true (sovereignty), belonging to the Most Beneficent (Allâh), and it will be the hard Day for disbelievers.”^[3]

[1] Al-Isra' 17:58.

[2] An-Naba 78:19.

[3] Al-Furqan 25:25,26.

And this verse points out to this opening. It has been recited in two ways:

The first one:

﴿وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا﴾

“And the heaven shall be opened, and it will become as gates”.

And the Second one:

﴿وَفُتِّحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا﴾

“And the heaven has been opened, and it will become as gates”.

The Second one is more impressive as it implies exaggeration and abundance.

Ibn ‘Uthaimin

From Surat Al-Jum‘uah



Please explain the meaning of this verse:

﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِّنَ اللَّهِو
وَمِنَ الْجِرَّةِ وَاللَّهُ خَيْرُ الرَّزِقِينَ﴾

“And when they see some merchandise or some amusement they disperse headlong to it, and leave you standing. Say: “That which Allâh has is better than any amusement or merchandise! And Allâh is the best of providers.”^[1]



This noble verse was revealed concerning a specific incident. It was revealed at a time when the Companions were poor and had very little food. On one day during this difficult period, the Messenger of Allâh Almighty stood to give the Friday *Khutbah* (sermon), but while he was giving it, a caravan from Ash-Sham was approaching, and the owner of this

^[1] Al-Jumu‘ah 62:11.

caravan had a tradition of beating a *Duff*^[1] to announce his approach to the people, so that they could come and buy from him.

When the Companions heard the sound of the *Duff*, they left the *Masjid*, because they were so in need of food that they had to buy some. But in leaving, they left the Messenger of Allâh ﷺ standing on the pulpit, while there remained with him only twelve men — from them were Abu Bakr, may Allâh be pleased with him, and ‘Umar, may Allâh be pleased with him. And so Allâh Almighty revealed the verse:

﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِّنَ اللَّهْوِ
وَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ ﴿١١﴾﴾

“And when they see some merchandise or some amusement they disperse headlong to it, and leave you standing. Say: That which Allâh has is better than any amusement or merchandise! And Allâh is the best of providers.”^[2]

Meaning: that which Allâh Almighty has in terms of provision and in terms of reward for the Hereafter is better than both amusement and trading. The word “*Al-Lahuw*” literally means amusement, here refers to the *Duff* the merchant was beating.

Here it is important to note that Allâh Almighty said,

﴿انْفَضُّوا إِلَيْهَا﴾

“They disperse headlong to it”^[3]

He did not say, “headlong to them.” This proves that the Companions, may Allâh be pleased with him, did not leave because of the sound of the *Duff*, to enjoy it; rather, they left for a lawful purpose, which is trade.

[1] An Arabian instrument that resembles a tambourine except that it does not have any cymbals, and it may be slightly larger.

[2] *Al-Jumu'ah* 62:11.

[3] *Al-Jumu'ah* 62:11.

﴿وَاللَّهُ خَيْرُ الرَّزِقِينَ﴾

“Allâh is the best of providers”^[1]

— best in terms of how much He provides, and best in terms of how many people He provides for. Allâh Almighty says:

﴿إِنَّ اللَّهَ هُوَ الرَّزَاقُ ذُو الْقُوَّةِ الْمَتِينُ﴾

“Verily, Allâh is the All Provider, Owner of Power – the Most Strong”^[2]

And Allâh Almighty says:

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ﴾

“And no living creature is there on earth but its provision is due from Allâh. And He knows its dwelling place and its deposit, all is in a clear Book”^[3]

But Allâh Almighty gives, from His Wisdom and withholds, from His Wisdom; indeed Allâh Almighty provides freely for whomever He wishes and He gives less to whomever He wishes. He Almighty may give to some in order to test them – are they grateful or ungrateful?

And Allâh Almighty knows best.

Ibn ‘Uthaimin

The Amanah



What does this verse mean:

﴿إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ

[1] Al-Jumu‘ah 62:11.

[2] Adh-Dharyyat 51:58.

[3] Hud 11:6.

﴿مِنَّا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا﴾

“Truly We did offer Al-Amanah to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it. But man bore it. Verily, he was unjust and ignorant.”^[1]



Amanah here means the responsibilities. Allâh Almighty offered this responsibilities, the orders, the prohibitions, the rewards for them, and the punishment for not following them to those creatures, but they refused and were afraid to bear it, fearing that they would be incapable of bearing it, which would lead to punishment from their Lord Almighty. They were satisfied to be inanimate objects, and had they accepted, they would have been responsible for the deeds that man is responsible for.

Ibn Jibreel

**They are deaf, dumb, and blind,
so they return not.**



What is the explanation of this verse:

﴿رُءُومٌ بِكُمْ عُمَىٰ فَهُمْ لَا يَرْجِعُونَ﴾

“They are deaf, dumb, and blind, so they return not.”^[2]



These are three qualities that Allâh Almighty described the hypocrites with — deaf, they do not listen to or hear the truth; dumb, they do not speak the truth; blind, they do not see what the truth is nor do they see by the truth. And because their senses are thus blocked from knowledge, they will not return from their wandering and from their hypocrisy.

Ibn ‘Uthaimin

[1] *Al-Ahzab* 33:72.

[2] *Al-Baqarah* 2:18.

What Does “Qur” Mean?

Q Allâh Almighty says about divorced women, that they:

﴿يَرْبِصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ﴾

“..shall wait for three Quru’ (menstrual periods).”^[1]

What does “Qur” mean?

A In the Arabic language, “Qur,” the singular for “Quru,” sometimes means the time when a woman is pure, and sometimes means the period when she menstruates. In this verse, however, it means the menstrual period; this is correct based on two reasons:

- 1) When this word is used in the *Shari’ah*, for the most part, it means the menstrual period.
- 2) The majority of the Companions hold that it means the menstrual period.

Ibn Jibreen

“Al-Wilayah”

Q Allâh Almighty says:

﴿لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ﴾

“Take not as friends the people who incurred the wrath of Allâh (i.e., the Jews)”^[2]

What is the meaning of this verse? And what does “Wilayah” mean? If we go to disbelievers and talk with them or laugh with them, does that mean we have taken “Wilayah” with them?

A Allâh Almighty forbade us from loving, supporting, and taking as brothers those who disbelieve, for instance, the

[1] *Al-Baqarah* 2:228.

[2] *Al-Mumtahinah* 60:13.

Jews, even if they are not at war with Muslims, for Allâh Almighty says:

﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ﴾

“And you will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and his Messenger, even though they were their fathers, or their sons, or their brothers, or their kindred (people). For such He has written faith in their hearts, and strengthened them with Ruh (proofs, light and true guidance) from himself.”^[1]

And:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا بِيطَانَةً مِّنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ مَّا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُنْتُمْ تَعْقِلُونَ ﴿١٧٧﴾﴾

“O you who believe! Take not as (your) Bitanah (advisors, consultants, protectors, helpers, friends, etc.) those out side your religion since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the verses if you understand. Lo! You are the ones who love them but they love you not.”^[2]

There are many verses in the Qur’an and sayings of the Prophet ﷺ that are similar in meaning to these two verses; however, Allâh Almighty did not forbid us from exchanging favors, exchanging gifts, or trading with those disbelievers that are not at war with us. Allâh Almighty says:

﴿لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُعَٰنِلُواكُم فِي الدِّينِ وَلَوْ يُخْرِجُوكُم مِّنْ دِينِكُمْ أَنَّ تَبَرُّوهُمْ﴾

[1] Al-Mujadilah 58:22.

[2] Al-Imran 3:118.

وَتَقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٨﴾ إِنَّمَا يَنْهَىكُمْ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي
الَّذِينَ وَأَخْرَجُكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ
هُمُ الظَّالِمُونَ ﴿٩﴾

“Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allâh loves those who deal with equity. It is only as regards those who fought against you on account of religion, and driven you out of your homes, and helped to drive you out, that Allâh forbids you to befriend them. And whosoever will befriend them, then such are the wrongdoers.”^[1]

The Permanent Committee

The Scriptures of Ibrahim and Musa

Q In a study circle, we were discussing verses eighteen and nineteen from *Surat Al-'Ala*:

﴿إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَىٰ ﴿٨﴾ صُحُفِ إِبْرَاهِيمَ وَمُوسَىٰ ﴿٩﴾﴾

“Verily! This is in the former Scriptures, the scriptures of Ibrahim and Musa.”^[2]

Under what circumstances or for what reason were these verses revealed? And why did Allâh Almighty use the word *Suhuf* (Scriptures) rather than *Kutub* (Books)?

A Some historians relate that Allâh Almighty revealed scriptures (*Suhuf*) to Ibrahim, scriptures that contained both religious wisdom and rulings. And before Allâh Almighty revealed the Tawrah to Musa, He revealed scriptures to him as well, though scholars disagree as to their exact number. Allâh Almighty also mentioned these scriptures in *Surat An-Najm*:

﴿أَمْ لَمْ يَلْمِزْنَا مَا فِي صُحُفِ مُوسَىٰ ﴿٣٦﴾ وَإِبْرَاهِيمَ الَّذِي وَفَّىٰ ﴿٣٧﴾﴾

[1] *Al-Mumtahinah* 60: 8,9.

[2] *Al-A'la* 87:18,19.

“Or is he not informed with what is in the pages (Scripture) of Musa. And of Ibrahim who fulfilled (or conveyed) all that (what Allâh ordered him to do or convey)”^[1]

The singular of “*Suhuf*” is “*Sahifah*,” which simply means paper. The meaning of “*Suhuf*” in the two verses, though, could possibly mean everything that was revealed to Ibrahim ﷺ and Musa ﷺ, including the Tawrah. And Allâh Almighty used the word “*Suhuf*” even to describe the Qur’an:

﴿ فِي صُحُفٍ مُّكَرَّمَةٍ مَّرْفُوعَةٍ مُّطَهَّرَةٍ ﴾

“(It is) in Suhuf held (greatly) in honor. Exalted (in dignity), purified.”^[2]

This was before the Qur’an was written in full form or before it was revealed completely. *Suhuf*, then is perhaps more specific in its meaning than *Kutub*; however, they may at times be used to convey the same meaning. And Allâh knows best.

Ibn Jibreen

What Did the Shaytan Whisper to Adam And Hawa’?

Q Allâh Almighty says of Adam and Hawa:

﴿ فَوَسَّوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْءَاتِهِمَا ﴾

“Then Shatayn whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before).”^[3]

What does Shaytan’s whisperings actually signify? Did he actually speak directly to Adam and Hawa’?

[1] *An-Najm* 53:36,37.

[2] *‘Abasa* 80:13,14.

[3] *Al- A’raf* 7:20,21.



Allâh Almighty said about Adam and Hawa’:

﴿فَوَسَّوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْءَاتِهِمَا﴾

“Then Shaytan whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before)”^[1]

This means that Shaytan made these suggestions to enter their hearts.

He said:

﴿مَا نَهَكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَائِكِينَ أَوْ تَكُونَا مِنَ الْخَالِدِينَ﴾
 وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ ﴿٦٠﴾

“Your Lord did not forbid you this tree, save you should become angels or become of the immortals.” And he swore by Allâh to them both: Verily, I am one of the sincere well-wishers for you both.”^[2]

This is both actual dialogue and whispers, which the Shaytan had cast into their hearts. As for whispers that afflict the human being who believes, they do not affect him as long as he repels them as much as possible, and if he were asked, “Do you believe in these suggestions?” he would vehemently deny believing in them. The Companions, may Allâh be pleased with them, complained about such whispers to the Messenger of Allâh ﷺ; he ordered them to seek refuge with Allâh Almighty and to try to block them out. If one follows this, then suggestions that appear in his mind and heart do not harm him, but as long as he also does not incline to or find peace in those suggestions.

Ibn ‘Uthaimin

[1] Al- A’raf 7:20,21.

[2] Al- A’raf 7:20,21.

A Book of *Tafsir* is Not the Same as the Qur'an

Q Why is the following verse not written on *Tafsir* books?

﴿لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ﴾ (٧٩)

"None can touch but purified"^[1]

A Since a *Tafsir* book contains words of men, it is like all other religious books: a person who is impure may touch it, even if all or most of the Qur'an is written in it. What is forbidden is for an impure person to touch a copy of the Qur'an, which either consists of the Qur'an by itself or what is for the most part the Qur'an.

Ibn Jibreel

This Translation Is Deficient

Q Allâh Almighty says:

﴿أَنْ أَقِيمُوا الدِّينَ وَلَا تَنْفَرُوا﴾

"You should establish religion, and make no divisions in it."^[2]

An Islamic group in India explains this verse, saying that it refers to worship only, and that it does not apply to religious societies that deal with Islamic affairs, nor to the affairs of the rulers or the ruled. However, Shaykh Al-Mawdudi clarified that there are a number of meanings for worship, and that religion includes all of these things that are related to obedience. The group referred to above responds the explanation of worship by obedience with:

﴿وَأَطِيعُوا الرَّسُولَ﴾


"And obey the Messenger"^[3]

[1] *Al-Waqi'ah* 56:79.

[2] *Ash-Shura* 42:13.

[3] *An-Nisa'* 4:59.

saying that this would then mean worship the Messenger! What is the correct view about this?

 The explanation put forward by this group is without a doubt deficient, for *'Ibadah* (worship) means to humble oneself to Allâh Almighty by obeying Him and following His commands, regardless whether that concerns dealings with Allâh Almighty or dealings with man. The following verse – which is the longest verse in the Qur'an – as well as the one after it, discuss debts between people, and they clearly show that dealings between people is a part of Allâh's religion:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ﴾

"O you who believe! When you contract a debt for a fixed period, write it down."^[1]

up to His saying:

﴿فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِيَ أَوْثِقِنَ ءَامَنَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ﴾

"Then if one of you entrust the other, let the other who is entrusted discharge his trust (faithfully), and let him be afraid of Allâh, his Lord."^[2]

And a person who applies the *Shari'ah* in matters of worship and not in dealings is in fact one who disbelieves in the entire *Shari'ah*, because all of the *Shari'ah*, is from Allâh Almighty. Allâh Almighty reproached the Children of Israel for doing the same thing:

﴿أَفَتُؤْمِنُونَ بِبَعْضِ ءَلِكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ﴾

"Then do you believe in the part of the Scripture and reject the rest?"^[3]

A person, then, who believes in only some of the Messengers or in only part of the *Shari'ah* is a disbeliever, one who follows his

[1] *Al-Baqarah* 2:282.

[2] *Al-Baqarah* 2:283.

[3] *Al-Baqarah* 2:85.

own desires. And the argument put forth by those you mentioned regarding the obedience of the Messenger of Allâh ﷺ is false, for obedience of the Messenger of Allâh ﷺ is a part of obedience to Allâh Almighty: obedience of the Messenger of Allâh ﷺ means to follow his orders and to stay away from his prohibitions, which is basically the same meaning for obedience to Allâh Almighty. And part of what Allâh Almighty and His Messenger ﷺ ordered us with is to worship Allâh Almighty alone, and not to associate any partners with Him.

Ibn 'Uthaimin

His Faith In Allâh Almighty Prevented Yusuf From Evil

Q In *Surah Yusuf*, Allâh Almighty says:

﴿لَوْلَا أَن رَّأَىٰ بُرْهَانَ رَبِّهِ﴾

“..had he not seen the evidence (*Burhan*) of his Lord.”^[1]

Here, what does *Burhan* (evidence) mean?

A Allâh Almighty says:

﴿وَلَقَدْ هَمَّتْ بِهٖ ۖ وَهَمَّ بِهَا لَوْلَا أَن رَّأَىٰ بُرْهَانَ رَبِّهِ﴾

“And indeed she did desire him and he would have inclined to her desire, had he not seen the evidence of his Lord.”^[2]

The *Burhan* of his Lord, which acted as a barrier between him and doing what he would have been inclined to do, was his faith in Allâh Almighty and his fear of Him Almighty, for one's faith in Allâh Almighty protects one from sinning, from perpetrating unlawful acts. And the more one is knowledgeable of Allâh Almighty, the more will one fear Him; Allâh Almighty says:

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾

[1] *Yusuf* 12:24.

[2] *Yusuf* 12:24.

"It is only those who has knowledge among His servants that fear Allâh"^[1]

Yusuf saw his Lord's evidence, which was a light that Allâh Almighty infused into his heart, and the source of this light was faith and piety.

Ibn 'Uthaimin

The Meaning of "Illa- Al-Lammam"

Q What is the explanation of this verse:

﴿إِلَّا اللَّامَّةَ﴾

"Except the small faults (Illa Al-Lammam)."^[2]

A Allâh Almighty says:

﴿وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ لِيَجْزِيَ الَّذِيْنَ اَسْتَوٰ بِمَا عَمِلُوْا وَبِحُجْرٰى الَّذِيْنَ اَحْسَنُوْا بِالْحَسَنٰى ﴿٦١﴾ الَّذِيْنَ يَحْتَبِئُوْنَ كَثِيْرَ الْاِثْمِ وَالْفَوٰحِشِ اِلَّا اللَّامَّةَ اِنَّ رَّبَّكَ وَّسِيْعُ الْمَغْفِرَةِ﴾

"And to Allâh belongs all that in the heavens and all that is in the earth, that He may require those who do evil with that which they have done, and reward those who do good, with what is best (in paradise). Those who avoid great sins and Al-Fawahish (illegal sexual intercourse, etc.) except the small faults (Illa Al-Lammam) — verily, your Lord is of vast forgiveness."^[3]

The question here deals with:

﴿إِلَّا اللَّامَّةَ﴾

"Except the small faults (Illa-Lammam)."^[4]

[1] Fatir 35:28.

[2] An-Najm 53:32.

[3] An-Najm 53:31,32.

[4] An-Najm 53:32.

The scholars of *Tafsir* have differed over the meaning of this phrase, but two of their opinions are closest to the correct meaning:

- 1) It means those small sins that a person perpetrates, such as looking at some unlawful things or listening to what is unlawful. This opinion is reported to be held by Ibn ‘Abbas, may Allâh be pleased with him, and a group of the *Salaf*, whose view is based on this verse:

﴿إِنْ تَحْتَبُوا كَبَائِرَ مَا نُهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلَكُمْ مُدْخَلَ كَرِيمًا﴾

“If you avoid the great sins which you are forbidden to do, We shall remit from you your (small) sins, and admit you to a Noble Entrance (i.e., Paradise).”^[1]

As a mercy from Allâh Almighty, He Almighty promised to forgive the believers for small sins if they avoid the major ones, and if they do not persist in committing the small ones. But what are the major sins? Probably the best definition is those sins that are punishable in this world – such as theft, fornication, false accusations of chaste people, and alcohol consumption – and those sins for which is promised punishment in the Hereafter, either with Allâh’s Anger, with a curse, or with the Fire – sins which include usury, backbiting, slandering, and cursing.

What also points to the smaller sins of the believer being forgiven if he stays away from the major sins, is the saying of the Prophet ﷺ:

«كُتِبَ عَلَى ابْنِ آدَمَ نَصِيئُهُ مِنَ الزَّيْنَةِ مُدْرِكُ ذَلِكَ لَا مَحَالَةَ فَالْعَيْنَانِ زِنَاهُمَا النَّظْرُ، وَالْأُذُنَانِ زِنَاهُمَا الْإِسْتِمَاعُ وَاللِّسَانُ زِنَاهُ الْكَلَامُ وَالْيَدُ زِنَاهَا الْبَطْشُ وَالرَّجُلُ زِنَاهَا الْخَطَا وَالْقَلْبُ يَهْوَى وَيَتَمَنَّى، وَيُصَدِّقُ ذَلِكَ الْفَرْحُ وَيُكَذِّبُهُ»

[1] *An-Nisa’* 4:31.

“Indeed, Allāh has written for the son of Adam his share of Zina, and he will most certainly reach that share; the Zina of the eye is to see, Zina of the tongue is to talk, Zina of the ear is to hear, Zina of the hand is to take without justification, Zina fornication of the leg is in taking steps. The soul wishes and desires – the private part confirms all of that or denies it.”^[1]

Among the evidences indicating that we should be wary of both great and small sins, and of continually perpetrating them, there is the following saying Allāh Almighty:

﴿وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ اللَّهُ فَرِحُوا﴾ إِلَّا اللَّهُ وَلَمْ يُبْصِرُوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾
 أُولَٰئِكَ جَزَاءُهم مَّغْفِرَةٌ مِّن رَّبِّهم وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيَعْمَلُونَ فِيهَا الْعَمَلِينَ ﴿١٣٦﴾

“And those who, when they have committed Fahishah (illegal sexual intercourse etc.) and wronged themselves with evil, remember Allāh and ask forgiveness for their sins – and who can forgive sins besides Allāh – and do not persist in what wrong they have done, while they know. For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath (paradise), wherein they shall abide forever. How excellent is this reward for the doers (of good).”^[2]

- 2) It means all sins that man commits and later repents to Allāh, such as is in the preceding verse:

﴿وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً﴾

“And those who, when they have committed Fahishah (illegal sexual intercourse etc.).”^[3]

Allāh Almighty says:

[1] Al-Bukhari no. 2643 and Muslim no. 2657.

[2] Āl ‘Imran 3:135-136.

[3] Āl ‘Imran 3:135.

﴿وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾ (٦)

“And all of you beg Allāh to forgive you all, O believers, that you may be successful”^[1]

And the Messenger of Allāh ﷺ said,

«كُلُّ ابْنِ آدَمَ خَطَّاءٌ، وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ»

“All of the children of Adam make mistakes, and the best of the mistaken are the repentant.”^[2]

Every person makes mistakes and commits sins, but by Allāh’s mercy, sincere repentance obliterates past mistakes. Sincere repentance consists of three essential elements: (1) feeling remorse for the sin, (2) ceasing to do that sin, (3) resolving sincerely not to return to that sin, because one fears Allāh Almighty, glorifies Him Almighty, and hopes for His forgiveness.

If a sin has to do with the rights of man — such as stealing, physically assaulting, or backbiting — then there is an additional step that has to be made: one must return the rights to the people he wronged, or he must seek a pardon from them. In the case of backbiting, however, one may be uneasy about seeking pardon, because if he informs people of what evil he said about them, a greater harm may result. In this case, it is enough for him to supplicate for them and to speak about their good qualities and good deeds when they are not present, especially in situations or places where he had previously spoken badly of them. So if he fears that more harm — a greater sense of enmity or bitterness — will occur by informing them of what he said about them, he doesn’t have to tell them and seek their pardon.

I ask Allāh to guide us all to success, to protect us all from evil, and to make us all steadfast in the religion, and grant us safety

[1] *An-Nur* 24:31.

[2] *At-Tirmithi* no. 2499 and *Ibn Majah* no. 4251.

from all things that bring about His anger. Indeed, He Almighty is Most Generous.

The General President for the
Administration of Scientific Research,
Religious Verdicts, Preaching and Guidance

Ibn Baz

Those Who Mock The Religion

Q Please clarify the meaning of this verse:

﴿وَلِينَ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ
وَرَسُولِهِ كُنتُمْ تَسْتَهْزِئُونَ ﴿٥٦﴾﴾

“If you ask them (about this), they declare: “We were only talking idly and joking.” Say: “Was it at Allâh, and His verses, and His Messenger that you were mocking?”^[1]

A This verse, or more correctly, a set of verses including this one were revealed about a group of hypocrites, who during a journey, were speaking idly to pass the time on the long trip and to forget its hardships. So they were – and we seek refuge in Allâh Almighty – saying, “We have not seen people who desire food more, whose tongues are more prone to lying, and who are more cowardly upon meeting the enemy than our reciters.” They were referring to the Companions of Allâh’s Messenger ﷺ. These hypocrites were lying, for they had the largest stomachs and a greater desire for food than others. They were the worst liars, and they were the most cowardly on the battlefield. What could show their cowardice more than the battle of Uhud, when they abandoned the battlefield, showing both their cowardice and their lack of faith.

So when these hypocrites said those words, Allâh Almighty revealed these verses about them. They went to the Messenger

[1] At-Tawbah 9:65.

of Allâh ﷻ, and when he asked them what they said, they replied, “We were merely talking idly and jokingly we were speaking as travellers do, trying to while away the hours of our journey.” Allâh Almighty said,

﴿قَالَ أَيُّلِلَّهِ وَأَيُّنِي وَرَسُولِي كُنْتُمْ تَسْتَهْزِئُونَ ﴿١٥﴾ لَا تَعْتَذِرُوا فَدَّ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ﴾

“Say: Was it at Allâh and His verses and His Messenger that you were mocking? Make no excuse; you have disbelieved after you had believed.”^[1]

From this verse we learn that mocking Allâh Almighty, His signs, or His Messenger ﷻ is disbelief — it takes one outside of the fold of Islam, for Allâh Almighty said,

﴿فَدَّ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ﴾

“You have disbelieved after you had believed.”^[2]

Q And does this verse apply to those who mock people for growing their beards, for reducing the length of their garments, or in general, for following the Prophet’s Sunnah?

A Those who mock people that adhere to Allâh’s religion and Allâh’s orders, if they are mocking them because of this that they practice, then their mockery is a mockery of the *Shari’ah*. And mocking the *Shari’ah* is disbelief.

But if they are mocking them not because they follow the Sunnah regarding clothes, or growing the beard, but for some other reason, something that has nothing to do with them following the religion, then they are not committing an act of disbelief. If they are mocking them because of these practices of theirs, and directly mention such practices while mocking them, then this is disbelief, because they are mocking Allâh’s *Shari’ah*. But if he is mocking the person himself, not mentioning

[1] *At-Taubah* 9:65-66.

[2] *At-Taubah* 9:66.

anything about Allâh's religion, then this is not disbelief. But it is obligatory for everyone to beware of mocking the people of knowledge or religious people who are known for applying the precepts of the religion and for following Allâh's Book and the Sunnah of His Prophet ﷺ.

Ibn 'Uthaimin

“And there came running from the farthest part of the town, a man” And His saying: “And there came a man running”

Q Please clarify who the two men are in the following verses; also, please explain the meaning of the verses:

﴿وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَىٰ قَالَ يَا قَوْمِ أَطِيعُوا الْمُرْسَلِينَ﴾

“And there came running from the farthest part of the city, a man saying: “O my people! Obey the Messengers.”^[1]

﴿وَجَاءَ رَجُلٌ مِنْ أَقْصَا الْمَدِينَةِ يَسْعَىٰ قَالَ يَا مُوسَىٰ إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ﴾

“And there came a man running, from the farthest end of the city. He said: “O Musa! Verily the chiefs are taking counsel together about you, to kill you, so escape. Truly, I am to you of those who give sincere advice.”^[2]

A First, we must know that whenever a person is mentioned unnamed either in the Qur'an or in the Sunnah, we must not preoccupy ourselves in finding out the name of that person, but rather we should concentrate on the story, on the reason why the story was related, and on what morals we can learn from the story. In the verse of *Surat Al-Qasas*,

﴿وَجَاءَ رَجُلٌ مِنْ أَقْصَا الْمَدِينَةِ يَسْعَىٰ﴾

[1] *Ya Sin* 36:20.

[2] *Al-Qasas* 28:20.

“And there came a man running, from the farthest end of the city”.^[1]

And in *Surah Ya Sin*:

﴿وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى﴾

“And there came running from the farthest part of the city, a man..”^[2]

So in *Surat Al-Qasas* a man came running, and another one in *Surah Ya Sin*. The point here is that Allâh Almighty did not inform us in the Qur’an about who the man was in the first or in the second story. There is no real benefit in knowing who the man was, so rather than busying ourselves in trying to learn who they were, we should try to learn the rulings and wisdom related in the verse.

As for an explanation of the verse in *Surat Al-Qasas*, Allâh decreed that a man would come to Musa, informing him that the chiefs in the city were consulting each other regarding what they should do about Musa, peace be upon him, who had killed one of the Copts. The man coming was a blessing from Allâh Almighty to Musa, which is why the man said,

﴿فَأَخْرَجَ إِيَّيْكَ مِنَ الْمُتَصَحِّينَ﴾

“So escape. Truly, I am to you of those who give sincere advice”.^[3]

Musa was careful and left the area, and Allâh Almighty relates the rest of the story in this chapter.

In the verse of *Surah Ya Sin*, Allâh Almighty sent to the people of the town two Messengers, and the people rejected them and the message they came with, so Allâh Almighty sent a third Messenger, supporting the other two with him. Yet the people

[1] *Al-Qasas* 28:20.

[2] *Ya Sin* 36:20.

[3] *Al-Qasas* 28:20.

continued to disbelieve. Later, a man came running from the farthest part of the town, and said:

﴿وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ ﴿٦٠﴾ اتَّبِعُوا مَنْ لَا يَسْئَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ ﴿٦١﴾ وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ﴿٦٢﴾﴾

“And there came a man running from the farthest part of the town. He said: “O my people! Obey the Messengers; obey those who ask no wages of you, and who are rightly guided. And why should I not worship Him Who has created me and to Whom you shall be returned.”^[1]

And this was his reward:

﴿قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ ﴿٦٣﴾ بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴿٦٤﴾﴾

“It was said: Enter Paradise. He said: Would that my people knew! That my Lord has forgiven me, and made me of the honored ones!”^[2]

Ibn ‘Uthaimin

“And unto those who are Jews, We forbade every (animal) with undivided hoof”

Q Please clarify the meaning of this verse:

﴿وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُلْفٍ وَمِنَ الْبَقَرِ وَالنَّعَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوْ الْحَوَائِبُ أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَاهُمْ بِبَغْيِهِمْ وَإِنَّا لَصَادِقُونَ ﴿١٦٦﴾﴾

“And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the

[1] Ya Sin 36:20-22.

[2] Ya Sin 36:26,27.

sheep except what adheres to their backs or their entrails, or is mixed up with the bone. Thus We recompensed them for their rebellion. And verily, We are Truthful.”^[1]



The hooves of some animals are divided – such as the goat and cow – and the hooves of other animals are not divided – such as the camel. In this verse, Allâh Almighty forbade the Jews from the latter category of animals. Next, Allâh Almighty forbade them from the fat of the ox and the sheep, with the exception of the following, which is permissible for them:

﴿إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوِ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ﴾

“Except what adheres to their backs or their entrails, or is mixed up with the bone.”^[2]

Allâh Almighty clarified that this prohibition was because of their transgression and wrongdoing, and from another verse we learn that Allâh Almighty prohibited them from pure, good things because of their wrongdoing:

﴿فِيظُلْمٍ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنِ سَبِيلِ اللَّهِ كَثِيرًا﴾

“For the wrongdoing of the Jews, We made unlawful to them certain good foods which has been lawful to them, and for their hindering many from Allâh’s Way.”^[3]

It was a form of punishment for them in this world:

﴿ذَلِكَ جَزَاءُ الَّذِينَ يَبْغِيهِمْ وَإِنَّا لَصَادِقُونَ﴾

“Thus We recompensed them for their rebellion. And verily, We are Truthful.”^[4]

The last pronoun, “We,” refers to Allâh Almighty, and the plural is used to glorify Him Almighty, the most truthful of

[1] Al-An’am 6:146.

[2] Al-An’am 6:146.

[3] An-Nisa’ 4:160.

[4] Al-An’am 6:146.

speakers, and the most just of judges.

But we shouldn't only understand here that the Jews were forbidden from lawful, good things because of their wrongdoing; we may also be forbidden from lawful, good things if we do wrong; we won't be forbidden by revelation, but we may be prevented by decree. How so? After a person has performed certain sins, he may be afflicted with a sickness that prevents him from eating certain foods, or Allâh Almighty may afflict a sinning people with drought and famine. And if people obey Allâh Almighty and His Messenger ﷺ, then this is what Allâh Almighty says:

﴿وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ﴾

“And if the people of the towns had believed and had piety, certainly, We should have opened for them blessings from the heaven and the earth.”^[1]

We ask Allâh Almighty to help us realize both faith and piety.

Ibn 'Uthaimin

“And buy not with my verses a small price.”



What is the meaning of this verse:

﴿وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا﴾

“And buy not with my verses a small price.”^[2]



This verse is referring to some people who, though Allâh Almighty has blessed them with knowledge of His verses, they sell those verses for a small price. When a religious ruling goes against the inclination of people who have status, the type of person referred to in this verse will change the true religious ruling to one that will appease him. This verse also refers to someone who uses religious knowledge to either gain worldly


[1] Al- A'raf 7:96.

[2] Al-Baqarah 2:41.

status or to keep an important post in society. Such a person, though he might know that something is unlawful, will proclaim it to be lawful so that the people do not call him strict, or because the ruler will decrease his stipend or strip him of his position. What is important to note here is that the verse is general: it applies to all people who abandon something from their religion to gain something from this world. And Allâh Almighty knows best.

Ibn 'Uthaimin


“Truly We did offer *Al-Amanah*”

 Allâh Almighty says at the end of *Surat Al-Ahzab*:

﴿ إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴾ (٧٦)

“Truly We did offer Al-Amanah to the heavens and the earth, and the mountains, but they decline to bear it and were afraid of it. But man bore it. Verily, he was unjust and ignorant (of its results).”^[1]

What does “*Al-Amanah*” mean? Is it referring to the intellect that we have been entrusted with or to all things that man is entrusted with?

 *Al-Amanah* here means all things that man has been charged with, in terms of duties, and this embraces both worship and dealings. Religious duties are a trust which he must carry out. The prayer, fasting, charity, *Hajj*, *Jihad*, goodness with parents, fulfilling one’s promises and contracts — these and all other religious duties are a part of the *Amanah* that we have been entrusted with. We were given this trust because of our intellect, and it is obvious that animals cannot carry the burden of a trust because of their lack of one.

^[1] *Al-Ahzab* 33:72.

Allâh Almighty offered the *Amanah* to the heavens and the earth and the mountains, and they all refused, because they were afraid that they would not be able to bear it. That man accepted to bear the *Amanah* is a testament to his ignorance and wrongdoing; however, when a man fulfils all of his religious obligations, performing what Allâh Almighty ordered him to perform and abstaining from what Allâh Almighty forbade him from, he is better than the heavens and the earth, because he not only accepted the *Amanah*, but he fulfilled its requirements.

But a person who does not bear the responsibilities of this *Amanah* is like those who are referred to in this verse:

﴿مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا﴾

“The likeness of those who were entrusted with the Tawrah, but who subsequently failed in those (obligations), is as the likeness of a donkey who carries huge burdens of books (but understands nothing from them)”^[1]

And Allâh Almighty says:

﴿إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ﴾

“Verily, The worst of living creatures before Allâh are those who disbelieve, — so they shall not believe”^[2]

Hence a person who does not fulfil the requirements of the *Amanah* is regarded by Allâh Almighty as the worst of living creatures; he is likened to a donkey because of its stupidity and its inability to evaluate a situation and then act accordingly.

Ibn ‘Uthaimin

[1] Al-Jumu‘ah 62:5.

[2] Al-Anfal 8:55.

The Fear Of Allâh

Q What is the meaning of the following verse?

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾

“It is only those who have knowledge among His servants that fear Allâh”^[1]

A What this noble verse means is that only the scholars completely fear Allâh Almighty — but scholars of what? This verse is speaking of those who have knowledge of Allâh Almighty, of His *Shari‘ah*, and of His verses, and not those who have technical or scientific knowledge. Only scholars of religion, who know Allâh’s verses, can fear Allâh Almighty as He deserves to be feared and worship Him as He deserves to be worshipped, as opposed to the ignorant person who knows nothing about Allâh Almighty, for such a person does not fear Him Almighty. And the more a person has knowledge of Allâh Almighty, the more will he fear Him Almighty and the more upright will he be in his application of his religion.

Ibn ‘Uthaimin

The Secrets Of “Bismillah,” And the Word “Hittah”


Q I would like for you to explain the secrets of the “Bismillah” and its effects on the clear verses of Allâh’s Book? And in the context of the following verse, what does the word “Hittah” mean?

﴿وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطِيئَتِكُمْ﴾

“And say: ‘Forgive us (Hittah),’ and We shall forgive you for your sins”^[2]

[1] *Fatir* 35:28.

[2] *Al-Baqarah* 2:58.

 Allâh Almighty legislated for us to say “*Bismillah*” when we are performing anything of importance, to gain blessings by His Name, to bring good, and to ward off evil. Allâh Almighty says:

﴿أَقْرَأْ بِاسْمِ رَبِّكَ﴾

“*Read! In the Name of your Lord*”^[1]

And:

﴿وَأَذْكُرْ اسْمَ رَبِّكَ﴾

“*And remember the Name of your Lord*”^[2]

Before eating, drinking, engaging in sexual intercourse, entering one’s home, riding a mount or a transportation vehicle, reading the Qur’an — saying “*Bismillah*” is legislated before performing these and other actions. Verily, Allâh’s Name brings good and wards off evil; gaining provision and victory are some of the effects of saying this phrase.

When it is mentioned upon something that is little, that thing increases; when it is mentioned during a time of fear, it dissipates one’s fears. However, for these results to occur, one must be sincere and have faith when he says, “*Bismillah*,” as if he is saying, “When I begin my work, In the name of Allâh do I seek His help and mercy.”

The word “*Hittah*” in this context means, “remove from us our sins.” The Jews were supposed to say it when they entered Jerusalem, but instead, they changed it and said, “*Hintah*.”

Ibn Jibreel

[1] *Al-'Alaq* 96:1.

[2] *Al-Muzzammil* 73:8.

The meaning of His saying: “The Lord of the two east and the Lord of the two west” And His saying: “That is the Decree of the All-Mighty, the All-Knowing.”

Q What is the meaning of the noble verse:


﴿رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ﴾

(He is) the Lord of the two easts (places of sunrise during early summer and early winter) and the Lord of the two wests (places of sunset during early summer and early winter).^[1]

And the other verse:

﴿ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ﴾

“That is the Decree of the All-Mighty, the All-Knowing.”^[2]

 Allah, Glorified and exalted be He, speaks in the first verse about Himself that He is the Lord of the two east and the two west which refer to sun rising during the winter and sunrising during the summer. During the summer, the sunrises from the remotest point in its Axis towards the North and in the winter the sun rises from the remotest point in its axis towards the South. And Allah Has made this for the benefit of mankind. This also reflects Allah’s Wisdom and Mercy upon His creatures. At the same time, it shows that no one else except Allah Most Glorified and Exalted can make these changes in sun rising and sun setting, the way it is.

Allah said in another verse:

﴿فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ﴾

So, I swear by the Lord of all the [three hundred and sixty-five (365)] points of sunrise and sunset in the east and the west.^[3]

[1] Ar-Rahman 55:17.

[2] Yâ-Sin 36: 38.

[3] Al-Ma‘arij 70:40.

Referring to the different places from which the sun rises and sets on people every day.

Allah said in another verse:

﴿رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا﴾

“(He Alone is) the Lord of the east and the west; Lā ilāha illā Huwa (none has the right to be worshipped but He). So take Him Alone as Wakīl (Disposer of your affairs).”^[1]

Referring to the different places of sunrise and sunset and the benefits that this variation brings to the created mankind and Jinn.

﴿فَأَيُّ آيَاتِ رَبِّكُمَا تُكَذِّبَانِ﴾

“Then which of the Blessings of your Lord will you both (jinn and men) deny?”^[2]

﴿رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ﴾

“(He Alone is) the Lord of the east and the west.”^[3]

What is meant here is the direction meaning that, He is the owner of everything and the Lord of everything, whether that thing is in the east or in the west.

And to know that Allah’s Book and the correct Sunnah of His Messenger ﷺ will never contradict each other regarding statements.

Regarding His saying:

﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا﴾

“And the sun runs on its fixed course for a term (appointed).”^[4]

Is the second part of the question meaning this magnificent sun

[1] Al-Muzammil 73:9.

[2] Ar-Rahman 55:18.

[3] Al-Muzammil 73:9.

[4] Yā-Sīn 36:38.

which Allah, Most glorified and Exalted made as a shining lamp with tremendous heat and tremendous light, this sun runs with the permission of Allah to a designated place, that is why He said:

﴿ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ﴾

“That is the Decree of the All-Mighty, the All-Knowing.”^[1]

Allah the All-Mighty, the Exalted, created this magnificent sun and subject it to run according to His will and His Knowing to a certain destination.

It was also reported that Abu Dharr ؓ said: I asked the messenger of Allah ﷺ about the Verse:

﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا﴾

“And the sun runs on its fixed course for a term (appointed).”^[2]

He ﷺ said:

﴿مُسْتَقَرُّهَا تَحْتَ الْعَرْشِ﴾

“Its Fixed course is beneath the Throne.”^[3]

The second view is that this refers to when the sun’s appointed time comes to an end, which will be the Day of resurrection, when its fixed course will be abolished, it will come to a halt and it will be rolled up. This world will come to an end, and that will be the end of its appointed time. It was also said that this means, it keeps moving in its summer orbit for a certain time, and it does not exceed that, then it moves to its winter orbit for a certain time, and it does not exceed that. This was narrated from Abdullah bin Amr, may Allah be pleased with them.

Ibn Uthaimen

[1] Yā-Sīn 36:38.

[2] Yā-Sīn 36:38.

[3] Fath Al-Bāri no. 8:402.

The Story of Thul-Qarnayn



What is the meaning of this verse:

﴿وَسْأَلُونَكَ عَنِ ذِي الْقَرْنَيْنِ قُلْ سَأَتْلُوا عَلَيْكُمْ مِنْهُ ذِكْرًا﴾

“And they ask you about Thul-Qarnayn. Say: I shall recite to you something of his story.”^[1]



Allâh Almighty said:

﴿وَسْأَلُونَكَ عَنِ ذِي الْقَرْنَيْنِ﴾

“And they ask you about Thul-Qarnayn.”^[2]

The questioners here are the Quraysh who asked the Prophet ﷺ about Thul-Qarnayn, about whom stories were famous, especially among the people of the Book.

He was a righteous king who lived during the time of Al-Khalil Ibrahim, peace be upon him, and it is said that he performed *Tawaf* around the House (Ka'bah) with him, and Allâh knows best.

Allâh Almighty granted this righteous man strength and provided him with every means he needed to overcome his enemies, and he took the steps he needed to take to reach his goal:

﴿حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا﴾

“Until, when he reached the setting place of the sun, he found it setting in a spring of black muddy (or hot) water. And he found near it a people”^[3]

He seized power over them, and Allâh Almighty gave him the choice as to what to do with them:

[1] *Al-Kahf* 18:83.

[2] *Al-Kahf* 18:83.

[3] *Al-Kahf* 18:86.

﴿قُلْنَا يَا الْقَارِنَيْنِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا﴾ (٨٦)

“We (Allāh) said: O Thul-Qarnayn! Either you punish them, or treat them with kindness.”^[1]

And he judged justly among them:

﴿قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكْرًا﴾ (٨٧) ﴿وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحَسَنَىٰ وَسَنُقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا﴾ (٨٨)

“He said: As for him who does wrong, we shall punish him; and then he will be brought back unto his Lord; Who will punish him with a terrible torment (Hell). But as for him who believes and works righteousness, he shall have the best reward, and we (Thul-Qarnayn) shall speak unto him mild words (as instructions).”^[2]

Then he continued his journey toward where the sun rises:

﴿حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطَّلُعُ عَلَىٰ قَوْمٍ﴾

“Until, when he came to the rising place of the sun, he found it rising on the people for whom We (Allāh) had provided no shelter against the sun”.^[3]

The people referred to in this verse had no buildings or trees to protect them from the sun’s heat; in the daytime, they lived in tunnels and caves, and during the night they would come out in search of livelihood.

During all of Thul-Qarnayn’s travels, Allāh Almighty knew everything about him and He Almighty guided him:

﴿كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا﴾ (٩١)

“So (it was)! And We knew all about him (Thul-Qarnayn)”^[4]

And so he continued on forward:

[1] Al-Kahf 18:86.

[2] Al-Kahf 18:87,88.

[3] Al-Kahf 18:90.

[4] Al-Kahf 18:91.

﴿ حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّيِّئَيْنِ جَدًّا مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴾ (٩٣)

“Until, when he reached between two mountains, he found, before them, a people who scarcely understood a word”^[1]

They were a strange people who spoke a different language, but they were still able to communicate with Thul-Qarnayn, and complain to him about Ya'juj and Ma'juj, two nations of the children of Adam who were creating much mischief in the land, as mentioned in an authentic *Hadith*. There are many Israelite narrations regarding these two nations, by which I mean Ya'juj and Ma'juj (Gog and Magog). All of these narrations are incorrect in their description; Ya'juj and Ma'juj, as we learn from the Sunnah, were in fact two nations, and they were from the children of Adam ﷺ. In an authentic *Hadith*, the Messenger of Allāh ﷺ said,

«يَقُولُ اللَّهُ تَعَالَى: يَا آدَمُ! فَيَقُولُ: لَبَّيْكَ وَسَعْدَيْكَ! وَالْخَيْرُ فِي يَدَيْكَ! فَيَقُولُ: أَخْرِجْ بَعَثَ النَّارِ قَالَ: وَمَا بَعَثَ النَّارِ؟ قَالَ: مِنْ كُلِّ أَلْفٍ تِسْعِمِائَةٍ وَتِسْعَةً وَتِسْعِينَ»

“Allāh will say on the Day of Judgement, ‘O Adam,’ and Adam will respond, ‘Here I am, at Your service.’ Allāh will say, ‘Take to the Fire a group from your progeny.’ He will say, ‘O my Lord, and what is the group for the Fire.’ Allāh will answer, ‘From every one thousand, nine-hundred and ninety-nine are in the Fire, and one is not.’”^[2]

As the Companions heard this, they said, “Allāhu Akbar-which of us is that one man.” And the Prophet ﷺ said,

«اعْمَلُوا وَأَبْشِرُوا فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! إِنَّكُمْ لَمَعَ خَلِيفَتَيْنِ مَا كَانَتْمَا مَعَ شَيْءٍ إِلَّا كَثْرَتَاهُ، يَا جُوجُ وَمَأْجُوجُ»

“Glad tidings to you, for among you are two Nations, they will

[1] *Al-Kahf* 18:93.

[2] *Al-Bukhari* no. 3348 and *Muslim* no. 222.

always increasae: they are Ya'juj and Ma'juj."^[1]

This is a clear proof, indicating that these two nations are from the children of Adam ﷺ, and though they may in appearance look like the children of Adam, they are habitual transgressors and wrongdoers, people who destroy others and their livelihood.

The people who were oppressed sought help from Thul-Qarnayn and offered him a reward:

﴿قَالُوا يَا ذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ نَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا﴾ (٩٤)

"They said: "O Thul-Qarnayn! Verily, Ya'juj and Ma'juj are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?"^[2]

He said that whatever Allâh Almighty gave him in terms of power and ability was better than wealth, and he asked them to help him with materials and the strength of men:

﴿قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا﴾ (٩٥)

"He said: "That in which my Lord had established me is better. So help me with strength (of men), I will erect between you and them a barrier"^[3]

Then he asked them for pieces of iron, which he arranged together until the gap between the two mountains was filled:

﴿أَتُونِي زُبُرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ آتُونِي أُفْرِغَ عَلَيْهِ قَطْرًا﴾ (٩٦)

"Give me pieces of iron, then, when he had filled up the gap between the two mountain-cliffs, he said, 'Blow,' till when he had made it (red as) fire, he said, 'Bring me molten copper to pour over it."^[4]

[1] At-Tirmithi no. 3169 and Musnad Ahmad 4/435.

[2] Al-Kahf 18:94.

[3] Al-Kahf 18:95.

[4] Al-Kahf 18:96.

After he poured the molten copper over it, the blocks were welded together and became one, a solid iron wall:

﴿فَمَا أَصْلَعُوا أَنْ يُظْهِرُوهُ وَمَا أَصْطَلَعُوا لَمْ نَقْبًا﴾ (٧٧)

“So they — Ya’juj and Ma’juj — were made powerless to scale it or dig through it.”^[1]

Thus were the people who were being subjugated separated from Ya’juj and Ma’juj. Allâh Almighty relates this story in *Surat Al-Kahf*, and whoever wishes to learn more about, may read what the scholars of *Tafsir* have written about it.

Ibn ‘Uthaimin

“There is not one of you but will pass over it (Hell).”



I read this verse in *Surah Maryam*:

﴿وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَقْضِيًّا﴾ (٧٦) ﴿ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثَّتًا﴾ (٧٧)

“There is not one of you but will pass over it (Wariduha); this is with your Lord; a Decree which must be accomplished. Then We shall save those who used to fear Allâh and were dutiful to Him. And We shall leave the wrongdoers therein (humbled) to their knees (in Hell).”^[2]

I would like to know the meaning of this verse, especially the meaning of “*Wariduha*.” In *At-Takhwif Minan-Nar*, Ibn Rajab states that the scholars differ concerning the meaning of “*Wurud*”: Does it mean to enter the Fire, which would mean that both the believers and the disbelievers will enter the Fire, and then Allâh Almighty will save the believers from it? Or does it mean crossing the path, which is like the edge of a sword, and across which the first group of believers will cross like lightning,

[1] *Al-Kahf* 18:97.

[2] *Maryam* 19:71,72.

the second like the wind, the third like the best of horses, the fourth like the best of camels and other animals, and then the angels will pass?



There are authentic *Hadiths* that clearly show that “*Wurud*” is referring to the passing over the path, which is erected over the Hellfire – may Allâh Almighty protect us from it. People will go across it, and their speed will be according to their deeds, a fact that we learn from *Hadiths*.

Ibn Baz

“There is not one of you but will pass over it (Hell).”



What is the *Tafsir* (explanation) of this verse:

﴿وَأَنْتُمْ لَا تَأْتُونَهَا﴾

“*There is not one of you but will pass over it (Hell)*”^[1]



The Prophet ﷺ explained this to mean crossing over the Hellfire, because the path is erected on top of it – the believers will get across it safely and Allâh Almighty will save them from its evil while the disbelievers will fall into the Hellfire. The sinner is in danger of falling, and we ask Allâh Almighty to protect us; Allâh Almighty says:

﴿وَأَنْتُمْ لَا تَأْتُونَهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧٦﴾ ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ

الظَّالِمِينَ فِيهَا جِثًا ﴿٧٧﴾﴾

“*There is not one of you but will pass over it (Hell); this is with your Lord; a Decree which must be accomplished. Then We shall save those who used to fear Allâh and were dutiful to Him. And We shall leave the wrongdoers therein (humbled) to their knees (in Hell).*”^[2]

Ibn Baz

[1] *Maryam* 19:71.

[2] *Maryam* 19:71,72.

Q Allâh Almighty says:

﴿إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَيْكَ مَعَادٍ﴾

“Verily, He Who has given you the Qur’an will surely bring you back to the Ma’ad”^[1]

Please clarify the meaning of this verse.

A The meaning of this verse is that Allâh Almighty has given you this Qur’an and has obligated you to convey it to your nation, and indeed Allâh Almighty will bring you back to the Ma’ad. They say that Ma’ad means either:

- 1) That Allâh Almighty will bring you back on the Day of Judgement and ask you whether you conveyed the message, taught your nation the Qur’an, and informed them of what is obligatory upon them in terms of Allâh’s rights.
- 2) That Allâh Almighty will bring you (O Muhammad ﷺ) to Ma’ad, which means the Paradise.
- 3) That Allâh Almighty will bring you back to Makkah, from which the Quraysh had expelled you; this opinion is related from Ibn ‘Abbas, may Allâh be pleased with him.

Perhaps the first opinion is correct, and at any rate, the Prophet’s return will then after that be to Paradise. The chapter was revealed in Makkah before the Prophet ﷺ even migrated, so it encourages the preparation for the Hereafter and having faith in Resurrection. And Allâh Almighty knows best.

Ibn Jibreen


“And Truly It Is Extremely Heavy And
Hard Except For Al-Khashi’un”

Q Please give the Tafsir of this verse:

﴿وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ﴾


[1] Al-Qasas 28:85.

“And truly it is extremely heavy and hard except for Al-Khashi‘un”^[1]

 In the verses before this one, Allâh Almighty orders us to seek help in prayer, by observing it on time and by fulfilling its conditions; He Almighty orders us to seek help in the prayer for both worldly and religious matters. The verse in question follows it, wherein Allâh Almighty informs us that observing the prayer as it should be observed is heavy and hard except for true believers, those who humble themselves before their Lord, those who fear Him, and those who act according to the knowledge that He is watching them. So seeking help through the prayer is an easy matter for them, difficult for others, who are lazy and short-sighted. And Allâh Almighty knows best.


Ibn Jibreen

“The Heavens And The Earth”

 I found that in many verses of the Qur’an, the plural is used for the sky or the heavens while the singular is used for the earth; is the singular used even though the plural is meant? And what is the *Tafsir* of the following verse:

﴿مَا أَشْهَدُكُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ﴾

“I (Allâh) made them not to witness the creation of the heavens and the earth and not (even) their own creations.”^[2]

 The questioner is correct in that many times in the Qur’an, the heavens are mentioned in the plural and the earth in the singular. But sometimes the sky or heaven is also mentioned in the singular. Allâh Almighty said:

﴿إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ﴾

[1] Al-Baqarah 2:45.

[2] Al-Kahf 18:51.

Truly, nothing is hidden from Allâh, in the earth or in the heaven.^[1]

and He said:

﴿يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ﴾

“He knows what is in the heaven and on the earth.”^[2]

As for the earth, it is always mentioned in the singular. However, sometimes a verse in the Qur’an will imply the plural for “earth”:

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ﴾

“It is Allâh Who has created seven heavens and of the earth the like thereof (i.e. seven).”^[3]

The comparison in this verse is not in description or quality, but merely in numbers, which is explained by a saying of the Prophet ﷺ:

«مَنْ أَقْطَعَ شِبْرًا مِنَ الْأَرْضِ ظُلْمًا، طَوَّفَهُ اللَّهُ يَوْمَ الْقِيَامَةِ مِنْ سَبْعِ أَرْضِينَ»

“Whoever wrongfully takes land, so much as the span of the hand, a collar will be placed on him on the Day of Judgement of seven earths.”^[4]

So the meaning is that Allâh Almighty did not make any one from creation bear witness to the creation of the heavens and of the earth and of their own selves, so they know nothing, can create nothing, and have no right to worship anyone but Allâh Almighty:

﴿أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ ﴿٣٦﴾ أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ ﴿٣٧﴾﴾

[1] *Âl ‘Imran* 3:5.

[2] *At-Tagâbun* 64:4.

[3] *At-Talaq* 65:12.

[4] *Al-Bukhari* no. 3198 and *Muslim* no. 1610.

“Were they created by nothing, or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm belief”^[1]

Allâh Almighty created all things – such as the heavens and the earth and human beings – and because no creature was a partner with Allâh Almighty in creating everything, and because they did not even witness creation, how then can they associate partners with Allâh Almighty in worship!

Ibn ‘Uthaimin

[1] *At-Tur* 52:35,36.

Hadith

Although the *Hadith* of the Fly is Authentic, You Do Not Have to Drink that Which Disgusts You

Q Just how authentic is the *Hadith*,

«إِنَّ فِي أَحَدِ جَنَاحَيْهِ الذُّبَابَةَ دَاءٌ وَفِي الْآخَرِ شِفَاءٌ»

“Indeed, in one wing of the fly is the disease, and in the other is the antidote.”^[1]



This *Hadith*, which is related by Al-Bukhari on the authority of Abu Hurairah, may Allâh be pleased with him, is authentic, and Abu Dawud recorded it with the addition:

«وَأَنَّهُ يَتَّقِي بِجَنَاحِهِ الَّذِي فِيهِ الدَّاءُ»

“Indeed what is in its wings contains the antidote.”^[2]

And modern medicine attests to its meaning.

Some people may not feel up to drinking the contents after dipping the fly into the glass, and if they do not feel like drinking, they should not be forced, because a person is not ordered to eat or drink that which disgusts him. In an authentic *Hadith*, the Prophet ﷺ permitted others to eat a lizard, but he didn't eat it himself: he said,

«لَمْ يَكُنْ بِأَرْضِ قَوْمِي، فَأَجِدُنِي أَعَاظُهُ»

“Indeed it is not from the land of my people, so I have a dislike for it.”^[3]

Ibn ‘Uthaimen

[1] Abu Dawud no. 3844 and Al-Bukhari no. 3320, 5782.

[2] Abu Dawud no. 3844 and Al-Bukhari no. 3320, 5782.

[3] Al-Bukhari no. 5537 and Muslim no. 1946.

“A Woman Who Gives Birth To Her Female Master”

Q Narrated by ‘Umar bin Al-Khattab, may Allâh be pleased with him, is a *Hadith* wherein the Messenger of Allâh ﷺ said that from the signs of the Day of Judgement is that “the slave woman will give birth to her female master.” Please explain the meaning of this *Hadith*?

A This means that female slaves will be numerous, so much so, that one of them will give birth to her female master. This means that she becomes pregnant from her master, and the daughter that results is the daughter of her master, making that daughter her master as well.

Ibn Baz

The *Sahih* and the *Hasan Hadith*

Q What is a *Sahih Hadith*? What is a *Hasan Hadith*? And which one is binding, meaning, which one must we apply it?

A The difference between the two is that the *Sahih Hadith* is that which is narrated by a trustworthy and completely precise narrator, with a connected chain that is safe from being *Shath* (an oddity) and from any damaging deficiency.

The *Hasan Hadith* is that which is narrated by a trustworthy narrator, and he has the same, with the exception of the precision, which is not a condition for a *Hasan Hadith*. So we may define it by saying it is that which is reported by trustworthy narrators, who have nominal precision, with a connected chain, that is safe from any *Shath* (oddity) and from any damaging deficiency.

Both categories, the *Sahih* and the *Hasan* are used as a proof and are to be acted upon.

Ibn ‘Uthaimen

The *Hadiths* About Visiting the Grave of the Prophet ﷺ Are Weak or Fabricated

Q Please clarify whether these *Hadiths* are authentic:

- 1) “Whoever performs *Hajj* to the House (Ka‘bah) and does not visit me has been rude to me.”
- 2) “When someone visits me after my death, it is as if he has visited me during my lifetime.”
- 3) “Whoever visits me in Al-Madinah, seeking his reward with Allâh, I will be his intercessor and witness on the Day of Judgement.”

These *Hadiths* have been mentioned in many books; however, some accept them while others argue that they are weak.

A The first *Hadith* is recorded by Ibn ‘Adi and Ad-Daraqutni with a chain to ‘Abdullah bin ‘Umar, may Allâh be pleased with them, and in these words: “Whoever performs *Hajj* but does not visit me has been rude to me.” It is a weak narration, and some say that it is fabricated — a lie, because Muhammad bin An-Nu‘man bin Shibl Al-Bahili related it from his father, and both of them are considered extremely weak. Ad-Daraqutni said, “The flaw in this chain is in the son of Nu‘man and not in Nu‘man himself.” Al-Bazzar also recorded this *Hadith*, but in his chain is Ibrahim Al-Ghaffari, and he is weak. And finally, Al-Bayhaqi recorded this *Hadith* on the authority of ‘Umar, and said, “His chain is unknown.”

Ad-Daraqutni related the second *Hadith* as well, “From a man from the family of Hatib, from the Prophet ﷺ.” With the wording mentioned above, and there is an unknown narrator in its chain. Abu Ya‘la recorded it in his *Musnad* and Ibn ‘Adi in his *Kamil*, but Hafs bin [Abu] Dawud is in their narration, and he is weak.

The third *Hadith* is attributed to Anas bin Malik, may Allâh be pleased with him, from the Prophet ﷺ. However, Sulaiman bin

Zaid Al-Ka'bi is one of its narrators, and he is weak. It is also reported with a chain to 'Umar, and in it is an unknown narrator.

With this, there are authentic *Hadiths* that mention reflecting on death and the Hereafter, and supplicating for the dead. But every *Hadith* about visiting the Prophet's grave is weak, and some of them may even be fabricated.^[1] And whoever wants to visit graves in general or the grave of the Prophet ﷺ specifically, following the guidelines of the *Shari'ah* — visiting to reflect on death and the Hereafter, and to supplicate for the dead; sending prayers to the Prophet ﷺ, asking that Allâh Almighty be pleased with his two Companions; doing all of this without making a journey specifically to visit the grave — then his visit is legislated and it is hoped that he will be rewarded.

If one begins a journey specifically to visit any grave, even the Prophet's grave, then that is not allowed, for the Prophet ﷺ said,

« لَا تُشَدُّ الرَّحَالَ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: مَسْجِدِي هَذَا وَمَسْجِدِ الْحَرَامِ وَمَسْجِدِ الْأَقْصَى »

“Do not mount up except to three Masjids: Al-Masjid Al-Haram (in Makkah), this Masjid of mine (in Al-Madinah), and Al-Masjid Al-Aqsa (in Jerusalem).”^[2]

In yet another *Hadith*, the Prophet ﷺ said,

« لَا تَتَّخِذُوا قَبْرِي عَيْدًا وَلَا تَجْعَلُوا بُيُوتَكُمْ قُبُورًا وَحَيْثُمَا كُنْتُمْ فَصَلُّوا عَلَيَّ فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي »

“Do not make my grave an ‘Id (a place that you habitually visit), and do not make your homes into graves (by not praying and

[1] The Shaykh, may Allah have mercy upon him, is referring to narrations from the Prophet ﷺ, not the narrations about the Companions, may Allah be pleased with them, visiting the grave of the Prophet ﷺ.

[2] Al-Bukhari no. 1189 and Muslim no. 1397.

remembering Allâh in them). And send Salah^[1] upon me, for verily your greetings reach me, no matter where you are.^[2]

And Allâh Almighty knows best.

Ibn Baz

If The Meal Is Ready, Eat And Then Pray

Q Is it true what some people say, that if dinner is ready and it is time for 'Isha' prayer, one should eat before praying? Many people rush to apply this principle, but I do not know whether it is true or not?



This principle is correct and is founded on an authentic Hadith:

«إِذَا قُدِّمَ الْعِشَاءُ فَأَبْدُوا بِهِ قَبْلَ أَنْ تُصَلُّوا صَلَاةَ الْمَغْرِبِ»

"If dinner is served, then begin with it before you pray the Maghrib prayer."^[3]

When dinner is served, one obviously desires to eat, and were he to pray before eating that meal, his mind would be occupied in his abandoned meal, a state of mind that takes away from humility and concentration during prayer. For this reason the Prophet ﷺ said,

There is no prayer when food is served, and there is no prayer when one is fighting off the two impurities (i.e., when one has to urinate or defecate)." But it is necessary to mention here that one should avoid the habit of always having dinner at the time for prayer, because this will result in not praying in congregation.

Ibn 'Uthaimen

[1] To say, "Allahumma Salli 'Ala Muhammadin Wa 'Ala Ali-Muhammad"

[2] Abu Dawud no. 2042 and Ahmad 2/367.

[3] Al-Bukhari no. 672 and Muslim no. 557.

“That Is the Prophet Whose People Lost Him.”

Q I read in one *Hadith* that, “That is the Prophet whose people lost him.” Who was that Prophet and what was his story? And is this *Hadith* authentic?

A Ibn Kathir mentioned this *Hadith* in *Al-Bidayah wan-Nihayah*, in the second volume, where Khalid bin Sinan Al-‘Abasi’s biography is written, a man who lived just before the time of the Prophet Muhammad ﷺ. Some people claimed that he was a Prophet. At-Tabarani narrated a chain reaching Ibn ‘Abbas saying that Khalid bin Sinan’s daughter came to the Prophet Muhammad ﷺ, who spread a garment of his for her, and said, “The daughter of a Prophet, whose people lost (or neglected) him.” Ibn Kathir then mentions a *Hadith* recorded by Al-Bazzar, with a chain to Ibn ‘Abbas, may Allâh be pleased with them. In it Khalid bin Sinan was mentioned in the presence of the Prophet ﷺ, who said, “That was a Prophet whom his people had lost (neglected and not believed in).” However, the *Hadith* is weak. Then he mentioned a long story about his people, but it is not attributed to the Prophet ﷺ and he preferred the view that he was simply a righteous man during the period before the Prophet ﷺ. So it is not correct that he was a Prophet. And Allâh knows best.

Ibn Jibreen

“Whoever Visits Me I Will Be His Intercessor”

Q I would like to know whether this *Hadith* is authentic: “Whoever visits me in Al-Madinah, seeking his reward (from Allâh), I will be his intercessor and witness on the Day of Judgement.”

A Ibn Abi Dunya recorded this *Hadith*, with this wording, through a chain to Anas bin Malik, may Allâh be pleased with him, from the Prophet ﷺ.

In the chain is Sulaiman bin Zaid Al-Ka'bi, who is weak in narrating. It was also recorded by Abu Dawud At-Tayalisi with a chain to 'Umar, may Allâh be pleased with him, but in its chain is someone who is unknown.

With this, there are authentic *Hadiths* that stress the importance of visiting the graves in general, for reflecting upon death and the Hereafter. As for the *Hadiths* mentioned about visiting the Prophet's grave in specific, then all of them are weak. They even say that they are fabricated.

If one wants to visit a grave, or to visit the Messenger ﷺ, doing so according to the *Shari'ah*, reflecting upon death and the Hereafter, and supplicating for the dead, sending *Salah* upon the Prophet ﷺ, and asking Allâh Almighty to be pleased with his two Companions, without taking up his mount or setting out to travel to do so – then his visit will be lawful and it is hoped that he will be rewarded.

Whoever takes up his mount to get to it, or sets out to travel to it, or visit it, hoping to gain blessings and benefit by it, or because he makes some type of routine visit to the grave specifically, then this visit is an innovation, there is no authentic text for it, and it is not known from any of the *Salaf* of this Nation.

Rather, there is proof to indicate the contrary. The Prophet ﷺ said,

«لَا تُشَدُّ الرَّحَالَ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: مَسْجِدِي هَذَا وَمَسْجِدِ الْحَرَامِ وَمَسْجِدِ الْأَقْصَى»

“Do not mount up except to three Masjids: Al-Masjid Al-Haram (in Makkah), this Masjid of mine (in Al-Madinah), and Al-Masjid Al-Aqsa (in Jerusalem).”^[1]

In yet another *Hadith*, the Prophet ﷺ said,

«لَا تَتَّخِذُوا قَبْرِي عِيدًا وَلَا تَجْعَلُوا بُيُوتَكُمْ قُبُورًا وَحَيْثُمَا كُنْتُمْ فَصَلُّوا»

[1] Al-Bukhari no. 1189 and Muslim no. 1397.

عَلَيَّْ فَإِنَّ صَلَاتِكُمْ تَبْلُغُنِي»

“Do not make my grave an ‘Id (a place that you habitually visit), and do not make your homes into graves (by not praying and remembering Allâh in them). And send Salah upon me, for verily your greetings reach me, no matter where you are.”^[1]

Ibn Baz

“Whoever Turns Away From My Sunnah”

Q What is the meaning of the *Hadith*;

«مَنْ رَغِبَ عَن سُنَّتِي فَلَيْسَ مِنِّي»

“Whoever turns away from my Sunnah, then he is not of me”^[2]

Does one fall under this category when he doesn't pray the Sunnah prayers that come before and after the obligatory ones?

A The Prophet ﷺ said:

«مَنْ رَغِبَ عَن سُنَّتِي فَلَيْسَ مِنِّي»

“Whoever turns away from my Sunnah, then he is not of me.”

This means whoever turns away from my way that I follow, then he is not of me. This is because they have chosen another way than the path of the Prophet ﷺ. The optional and voluntary prayers are not related to this *Hadith*, not performing them is not done with the objective of turning away from the Sunnah of the Messenger ﷺ. Rather, since these acts are optional, and not compulsory, people are permitted by Allâh Almighty not to perform them. So there is a difference between someone who abandons the guidance of the Prophet ﷺ, turning away from it, and one who does not follow it out of laziness or because Allâh Almighty has permitted him not to do so.

Ibn ‘Uthaimen

[1] Abu Dawud no. 2042 and Ahmad 2/367.

[2] Al-Bukhari no. 5063 and Muslim no. 1401.

“Being Arrogant to those Who are Arrogant”

Q I noticed that when someone passed by one of my friends and greeted him, my friend not only did not reply but also gave him a rather haughty look. When I asked him why he did that, he told me that the other person was arrogant and that the Prophet ﷺ said, “Arrogance to someone who is arrogant is charity.” Is this *Hadith* authentic? And is what my friend did correct?

A When one is arrogant with one of the servants of Allâh, he is perpetrating one of the major sins, and no one is permitted to be arrogant with another, even if another person is himself arrogant. One cannot cure another person’s arrogance by being the same with him; rather, one may help him by advising him sincerely and warning him about Allâh’s punishment, by saying, for example, “Fear Allâh, for verily arrogance is one of the major sins.” The *Hadith* mentioned by the questioner is false — it has no basis and is not authentically related from the Prophet ﷺ.

Ibn ‘Uthaimen

There is No Contradiction

Q Is this *Hadith* authentic:

«أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ...»

“I have been ordered to fight the people until they say: “None has the right to be worshipped but Allâh and Muhammad is the Messenger of Allâh.”

And doesn’t it contradict the following verse:

﴿وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ﴾

“And fight in the way of Allâh those who fight you, but transgress

not the limits. Truly, Allâh likes not the transgressor”^[1]



This *Hadith* is authentic; there are many other *Hadiths* that convey a similar meaning, and there is no contradiction between the *Hadith* and the noble verse in which Allâh Almighty said:

﴿وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ﴾

“And fight in the way of Allâh those who fight you”^[2]

For it refers to the disbelievers and the idolators. For they do not say: “None has the right to be worshipped but Allâh” nor apply it. So fighting them is *Jihad* in the way of Allâh. The same applies to those who say “None has the right to be worshipped but Allâh,” but do not fulfil its rights, avoiding some pillars of the religion, or being quick to legalize what is unlawful: fighting them is also *Jihad* in the way of Allâh, due to the Prophet’s ﷺ saying (in the narration in question):

﴿إِلَّا بِحَقِّهَا﴾

“except for its rights.”

Ibn Jibreen

“The Neighbor of the Masjid”



Is the following and authentic *Hadith* or a narration from one of the Companions:

﴿لَا صَلَاةَ لِجَارِ الْمَسْجِدِ إِلَّا فِي الْمَسْجِدِ﴾

“There is no prayer for the neighbor of the Masjid except in the Masjid”

It is a saying that expresses a degree of harshness, yet Islam is easy and not difficult. Noble Shaikh, please discuss your view

[1] *Al-Baqarah* 2:190.

[2] *Al-Baqarah* 2:190.

on this issue.



The *Hadith*:

«لَا صَلَاةَ لِجَارِ الْمَسْجِدِ إِلَّا فِي الْمَسْجِدِ»

“There is no prayer for the neighbor of the *Masjid* except in the *Masjid*.”^[1]

was recorded by Imam Ahmad, Ad-Daraqutni, Al-Hakim, At-Tabarani, and Ad-Daylami — they all related this *Hadith*, with a weak chain. Ibn Hajar said, “It has no authentic chain even though it is well-known among the people.” Scholars of *Hadith* consider this *Hadith* to be weak.

But suppose the *Hadith* to be authentic; it means, then, that there is no prayer that is complete for the neighbor of the *Masjid* except in the *Masjid*, because there are authentic *Hadiths* that do show that a person’s prayer is correct when he prays alone, but he is sinning if he has no acceptable excuse from the *Shari’ah* not to pray in congregation.

The congregational prayer in the *Masjid* is compulsory, we gather this ruling not from the *Hadith* in question, but from other authentic *Hadiths*, such as the Prophet’s saying,

«مَنْ سَمِعَ النَّدَاءَ فَلَمْ يَأْتِهِ فَلَا صَلَاةَ لَهُ، إِلَّا مِنْ عُدْرٍ»

“Whoever hears the call (to prayer) but does not come, then he has no prayer, unless he has an excuse.”^[2]

Recorded by Ibn Majah, Ad-Daraqutni, Ibn Hibban and Al-Hakim — its chain fulfils the conditions of Muslim.

Once, when a blind man sought permission from the Prophet ﷺ to pray at home and excused himself by saying that he had no one who could lead him to the *Masjid*, the Prophet ﷺ said to him,

[1] Ad-Daraqutni 1/420 no. 1537, 1538 and Al-Baihaqi 3/75 and Mustadrak no. 1/246.

[2] Ibn Majah no. 793, Ad-Daraqutni 1/420,421 and Mustadrak 2/245.

«هَلْ تَسْمَعُ النَّدَاءَ بِالصَّلَاةِ»

“Do you hear the call to prayer?”


The man said, “Yes.” The Prophet ﷺ said,

«فَأَجِبْهُ»

“Then answer it”. Recorded by Muslim in his *Sahih*


Ibn Baz

“Were You To Depend”

 Please explain this *Hadith* so that we have a correct understanding of it:

لَوْ أَنَّكُمْ كُنْتُمْ تَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرَزَقْتُمْ كَمَا تُرْزَقُ الطَّيْرُ تَعْدُو حِمَاصًا وَتَرُوحُ بِطَانًا»

“Were you to depend upon Allāh with true dependence, He would have provided for you like he provides for the bird; early in the morning he leaves hungry, but returns at the end of the day with a full stomach.”

 The *Hadith* from ‘Umar, may Allāh be pleased with him, that the Prophet ﷺ said:

لَوْ أَنَّكُمْ كُنْتُمْ تَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرَزَقْتُمْ كَمَا تُرْزَقُ الطَّيْرُ تَعْدُو حِمَاصًا وَتَرُوحُ بِطَانًا»

“Were you to depend upon Allāh with true dependence, He would have provided for you like he provides for the bird; early in the morning he leaves hungry, but returns at the end of the day with a full stomach.”^[1]

was recorded by Imam Ahmad, At-Tirmithi, An-Nisa’i, Ibn

[1] At-Tirmithi no. 2344, Ibn Majah no.4164, Ahmad 1/30,52, Ibn Hibban no. 2548 and Al-Hakim 4/318.

Majah, Ibn Hibban, and Al-Hakim, and At-Tirmithi said, “This *Hadith* is *Hasan Sahih*.”

The (Arabic) word (in the *Hadith* is) “*Tawakkul*,” means to depend sincerely in one’s heart upon Allâh Almighty, for bringing blessings and warding off harms, for this world and the Hereafter. If people were to sincerely trust and depend upon Allâh to bring them that which benefits them and to keep away that which harms them, and if they take reasonable, practical steps themselves, Allâh will send their provision to them by the simplest of means. Just as Allâh Almighty gives the bird provision when it simply leaves in the morning, seeking its sustenance, and returns at the end of the day. Yes, it does go out to search, but it is an easy effort. *Tawakkul* in reality does not deny actually working and striving for provision, for Allâh Almighty has decreed that we should work and it is from His ways that he gives people when they strive. In fact, Allâh Almighty ordered us to both depend upon Him and to work, to take the necessary steps needed to achieve our goals, and so the act of striving for our sustenance is an act of physical worship while trusting and depending upon Allâh is faith in Him. He said:

﴿ وَعَلَى اللَّهِ فَاسْتَوَكِّلِ الْمُؤْمِنُونَ ﴾

“And in Allâh let believers put their trust”^[1]

He made *Tawakkul* like *Taqwa* which is to establish the means that have been ordered, while depending upon Allâh. Dependence without working and striving is mere impotence, even though, when one does this, he may appear to depend on Allâh to a certain degree. No one, then, should transform his trust into mere impotence and weakness. One should rather deem his trust in Allâh to be like working and striving: it is one of the necessary steps one must take to achieve his goal.

And with Allâh is the facilitation to do what is right. May Allâh

[1] *Ibrahim* 14: 11

send peace and blessings upon Muhammad, his family, and his Companions.

The Permanent Committee
for Scientific Researches and Religious Verdicts

To See The Prophet ﷺ In One's Dreams

Q What is the correctness of the *Hadith* reported from the Prophet ﷺ

«مَنْ رَأَى فَقَدْ رَأَى»

“Whoever sees me (in his dream), then he has in fact seen me”

And another *Hadith* that says:

«مَنْ رَأَى فَقَدْ حُرِّمَتْ عَلَيْهِ النَّارُ»

“Whoever sees me (in his dream), then the Fire is forbidden for him.”

What do they signify?



The first *Hadith*, in which the Prophet ﷺ said:

«مَنْ رَأَى فَقَدْ رَأَى الْحَقَّ»

“Whoever sees me (in his dream), then he has in fact seen me.”^[1]

— is authentic, and there are various wordings for it, in one narration:

«مَنْ رَأَى فِي الْمَنَامِ فَقَدْ رَأَى فَإِنَّ الشَّيْطَانَ لَا يَتَمَثَّلُ فِي صُورَتِي»

“Whoever sees me in his sleep, then he has indeed seen me, for the Shaytan cannot impersonate me in my appearance.”^[2]

And in another:

[1] Al-Bukhari no. 6996 and Muslim no. 2267.

[2] Al-Bukhari no. 110.

«مَنْ رَأَى فِي الْمَنَامِ فَقَدْ رَأَى الْحَقَّ إِنَّ الشَّيْطَانَ لَا يَتَشَبَّهُ بِي»

“Whoever sees me in his sleep, then he has in fact seen me, for the Shaytan cannot impersonate me in my appearance.”^[1]

There are many different wordings for this *Hadith*, and each one confirms that the *Shaytan*, the enemy of Allāh, cannot take on the Prophet’s appearance, and so when a person has a dream about the Prophet ﷺ, he has truly seen him in the dream.

The Prophet’s appearance is well-known among scholars: He was of medium height, handsome, with a reddish complexion and a thick black beard; however, later on in his life, a few of his hairs turned white.

As for the second *Hadith* -

«مَنْ رَأَى فَقَدْ حَرَّمَ عَلَيْهِ النَّارَ»

“Whoever sees me (in his dream), then the Fire is forbidden for him.”

— it has no basis and is not authentic.

Ibn Baz

“*Ghurbatul-Islam*”



What is the meaning of the *Hadith*:

«بَدَأَ الْإِسْلَامُ غَرِيبًا وَسَيَعُودُ غَرِيبًا كَمَا بَدَأَ فَطُوبَى لِلْغُرَبَاءِ»

“Islam began strange and it will return strange, so good news is for the strangers.”^[2]



It means that Islam was strange and new for people in the early days of Islam, in Makkah and Al-Madinah — not many people knew of it, and fewer still believed in it and practiced it. After that it spread and people entered the fold of Islam in droves, and it was victorious over all other religions. But

[1] Ahmad 2/261.

[2] Muslim no. 145.

later on, during the final times, Islam will return as strange — only a few people will truly know Islam and only a few will correctly apply it, and they are the “strangers.” The *Hadith*:

«فَطُوبَى لِلْغُرَبَاءِ»

“Good news is for the strangers”^[1]

is further explained in a narration of Muslim and others:

«الَّذِينَ يَصْلِحُونَ إِذَا فَسَدَ النَّاسُ»

“Those who are righteous when the people will be corrupt.”^[2]

And in yet another wording,

«الَّذِينَ يُصْلِحُونَ مَا أَفْسَدَ النَّاسُ مِنْ بَعْدِي مِنْ سُنتِي»

“They are the ones who will make right what people have corrupted of my *Sunnah*.”^[3]

We ask Allâh to make us from them; indeed, He is the best to ask.

Ibn Baz

“None Of You Believes Until”



Is the following *Hadith* authentic:

«لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ»

“None of you believes until his desires are in accordance with what I came with.”^[4]



A group of scholars have graded it authentic while another group of scholars have graded it weak. The author of *Al-Hujjah*^[5] said: “A believer does not have complete faith until

[1] Muslim no. 145.

[2] Ahmad no. 4/67.

[3] At-Tirmithi no. 2630 and Al-Baghavi 1/121.

[4] Al-Baghavi 1/213, no. 104.


[5] That is Abu Al-Qasim Al-Asbahani. An-Nawawi referred to *Al-Hujjah* in his Forty *Hadiths*.

his desires are in harmony with what the Prophet ﷺ came with. If one desires fornication, for example, or he desires to commit some act of disobedience, then his faith is incomplete. The same if he wishes to backbite or slander or if he actually does those sins.”

So his faith will not be complete until his desires and inclinations are similar to what the Prophet ﷺ came with. When he follows his desires and obeys the *Shaytan*, the level of his faith decreases, and this decrease may at times lead him to disbelief, such as when he desires to worship other than Allâh, or when his desires lead him to mock or curse the religion, or when he deems lawful that which Allâh has forbidden, thereby leading to disbelief and resulting in apostasy from the religion. And we ask Allâh to protect us.


Ibn Baz

“Differing in My Nation Is a Mercy”

 Is this *Hadith* authentic:


«اِخْتِلَافُ أُمَّتِي رَحْمَةٌ»

“Differing in my Nation is a mercy.”^[1]

 No, it is not authentic; it has been rejected by some of the *Salaf*, and it is not in fact a *Hadith*.

Ibn Baz

“You And Your Wealth Are Your Father’s”

 I heard that the Prophet ﷺ said,

«أَنْتَ وَمَالُكَ لِأَبِيكَ»

“You and your wealth are your father’s.”^[2]

[1] Kanzul -Ummal no. 28686 and Ittihaf-us-Sunniyah 1/204, 205.

[2] Ibn Majah no. 2292.

But I also heard that this *Hadith* might be weak; please explain.



Because of its many narrations that strengthen each other, this *Hadith* is not weak. And it means that if a man has wealth, his father may be free with that wealth, taking what he wants from it, but under conditions:

- 1) By taking his son's money, a father may not bring harm to him. For example, it is not permitted for a father to take a coat that his son uses for protection from the cold or to take his food that he uses to ward off hunger.
- 2) That wealth must not be from things that the son needs. For example, if the son has a female slave, the father may not take her, since the son needs her. If the son has a car that he uses to get from one place to another and if he doesn't have money to buy a replacement, his father may not take it from him.
- 3) The father may not take wealth from one child to give it to another of his children, because this will lead to enmity between the children and because doing so involves favoritism for some of one's children over the others. If, however, one of his children is needy, the father is not only permitted to give him money (without giving to the others), but he must give to him.

In any case, this *Hadith* is a binding proof, one that the scholars accept and implement, but as I said, with conditions. When he takes wealth from his son, a father is not permitted to harm him, is not permitted to take what that son needs, and is not permitted to take from that son to give to another son. And Allâh Almighty knows best.

Ibn 'Uthaimen

The Meaning of the Terms: *Mawdhu'*, *Marfu'*, *Hasan Gharib* and others

Q Some terms are mentioned at the end of a *Hadith*, such as *Mawdu'* and *Marfu'*; often one finds, for instance, that At-Tirmithi or An-Nisa'i says, "*Hasan Gharib*," or "*Munkar*." Please explain the meanings of these terms?

A A *Marfu' Hadith* is one that is ascribed to the Prophet ﷺ, either to his speech or to his actions. If a saying is ascribed to a Companion of the Prophet ﷺ, scholars of *Hadith* will call that saying *Mawquf*; if it is a saying of a *Tabi'i* (a person who met one of the Companions), then they call it *Maqtu'*.

The *Mawdhu' Hadith* is one that is fabricated; someone purposely lied and claimed that the Prophet ﷺ said something that he did not say; one is not permitted to relate such a *Hadith* unless one makes clear that it is *Mawdhu'*.

A *Gharib Hadith* is a *Hadith* that is related through one path only, which means that only one of the Companions related it, and only one person related it from that Companion, and so on.

If by *Munkar*, one is referring to a *Hadith*, then it is one that is contrary or goes against authentic and established *Hadiths* – when, for example, a weak person narrates it as opposed to an acceptable narrator who related the established *Hadith*. If by *Munkar*, one is referring to the narrator himself, then this means that he is weak in his narrations. To further understand these terms and their uses, the questioner should refer both to books written on the Science of *Hadith* and to scholars who are specialized in the area.

Ibn Jibreem

The *Hadith*: “Allâh Curses the Person Who Drinks Before Someone Else Who Needs that Drink”

Q Is the following popular saying an authentic *Hadith*: “Allâh curses the person who drinks before someone else who needs that drink.”

A This *Hadith* is not authentically attributable to the Prophet ﷺ, even though, as you said, it is on the tongues of many people. It is compulsory for a Muslim to be careful about what he ascribes to the Messenger of Allâh ﷺ, regardless of whether he ascribes to him a saying or whether he ascribes to him a deed, because to lie upon the Prophet ﷺ is not the same as lying upon one of us: to lie upon the Prophet ﷺ is to make a lie upon Allâh’s *Shari’ah*.

From the *Hadiths* that are famous among people but nonetheless have no basis are the following:

- “The love of one’s home country is a part of faith.”
- “The best of names are those that are praised and worshipped.”
- “The stomach is a house of disease, and a good diet is the head of the cure.”

What is important here is to note that we must be very careful about what we ascribe to the Prophet ﷺ, so that we do not fall under the category of those about whom the Prophet ﷺ said,

«مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ»

“Whoever lies upon me on purpose, then let him take his seat in the Fire.”^[1]

And he ﷺ also said,

«مَنْ حَدَّثَ عَنِّي بِحَدِيثٍ يُرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبِينَ»

[1] Al-Bukhari no. 107,110 and Muslim no. 3.

“Whoever relates about me a saying, knowing that it is a lie, then he is one of the liars.”^[1]

Ibn ‘Uthaimeen

The Weak *Hadith*

Q Please refer me to a book that contains many weak and rejected *Hadiths*, so that by knowing them, I can be wary of them.

A I advise you not to read weak and rejected *Hadiths*, for only the people of knowledge — those who can distinguish between the authentic and the weak — may read them. I advise you to read *Riyadh As-Salihin*, a precious book whose author strived to present only *Sahih* and *Hasan Hadiths*, while avoiding those *Hadiths* that are weak, and he introduces most of his chapters with a verse from the Qur’an.

A beginner, one who is in the early stages of seeking Islamic knowledge, must not try to read every kind of book because he will not be able to make sense of it all, and as a result, he will begin to have doubts that will only be problematic to him in the end. Read only that which is authentic, and if you wish to read, read *Al-Lu’lu’ Wal-Marjan*, a book that contains all the *Hadiths* that Al-Bukhari and Muslim agreed upon. This book contains the most authentic narrations that have been related from the Prophet ﷺ; it is a very precious and beneficial book. And Allâh Almighty knows best.

Ibn ‘Uthaimeen

“*Al-Wasiyah*”

Q One of my friends gave me a gift that had a *Wasiyah* (important instructions or precepts to follow), from the Prophet ﷺ to Imam ‘Ali, may Allâh be pleased with him. In it,

^[1] Muslim Al-Muqaddamah.

the Prophet ﷺ said, “O ‘Ali, do not sleep before accomplishing five things: (1) reciting the entire Qur’an, (2) giving four thousand Dirhams to charity, (3) visiting the Ka’bah, (4) saving a place for yourself in Paradise, and (5) appeasing your enemies.” “Ali, may Allâh be pleased with him, said, “And how is that possible, O Messenger of Allâh ﷺ?” He ﷺ said, “Do you not know that by reciting *Qul Huw Allâhu Ahad* (*Surat Al-Ikhlâs*) three times, you have read the entire Qur’an; that by reciting *Al-Fatihah*, you have donated four thousand Dirhams to charity; that by saying ten times, ‘None has the right to be worshipped except Allâh alone – He has no partners, the entire dominion is His, all praise is for Him, He gives life and causes to die, and He is upon all things capable,’ you have visited the Ka’bah; that by saying ten times, ‘There is neither power nor might except with Allâh, the Most High, the Most Powerful,’ you have reserved your place in Paradise; and by saying ten times, ‘I ask forgiveness from Allâh, the Most Powerful: Who none has the right to be worshipped except Him, the Ever Living, the One Who sustains and protects all that exists, and I repent to Him,’ you have appeased your enemy.”

Here is my question: I do know that *Surat Al-Ikhlâs* is equivalent to one-third of the Qur’an, but is this narration authentic?



This *Hadith*, which claims to contain the Prophet’s advice to ‘Ali bin Abu Talib, may Allâh be pleased with him, is a lie and is fabricated: it cannot correctly be ascribed to the Prophet ﷺ. Therefore one is not permitted to relate this saying, for the person who relates it without making clear that it is fabricated, is one of the liars against the Prophet ﷺ and should take his seat in the Fire. At any rate, this *Hadith* is both a lie upon the Prophet ﷺ and upon ‘Ali, may Allâh be pleased with him.

There is an additional point I must clarify, regarding you saying

“*Imam* ‘Ali.” Without a doubt, ‘Ali, may Allâh be pleased with him, is an *Imam* just like the other rightly guided Caliphs are *Imams* — Abu Bakr, may Allâh be pleased with him, is an *Imam*, ‘Umar, may Allâh be pleased with him, is an *Imam*, ‘Uthman bin ‘Affan, may Allâh be pleased with him, is an *Imam*, and ‘Ali, may Allâh be pleased with him, is an *Imam*. The Prophet ﷺ said about these four,

«عَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ مِنْ بَعْدِي»

“Cling to my *Sunnah* and to the *Sunnah* of the rightly guided Caliphs after me.”^[1]

This description is for all four of them.

Therefore the title of *Imam* is not specific to ‘Ali, may Allâh be pleased with him, but rather it is a word that describes someone who is followed, which is why the person who leads the prayer is called *Imam* and a person who has authority among Muslims is called *Imam*. I mention these points because when some people say *Imam*, they mean someone who is free from faults and mistakes, an assumption that is in itself a mistake, since no one from creation is free from faults except by Allâh’s protection. The *Awliya*’ (those who are close to Allâh Almighty), then, are like others, in that they make mistakes and then repent to Allâh Almighty from those mistakes: Everyone from the children of Adam makes mistakes, and the best of those who make mistakes are those who repent.


Ibn ‘Uthaimen

Sending Prayers Upon the Prophet ﷺ

Q I have read the following *Hadiths* in some religious books: “Whoever, during the period of a day, sends *Salah* upon me one-thousand times, he will not die until he sees his seat (place) in Paradise.” And: “Whoever sends *Salah*

[1] Abu Dawud no. 4607 and At-Tirmithi no. 2676.

upon me one-thousand times, Allâh forbids the Fire from touching his body.” Are these *Hadiths* authentic? Please give proof?

 These *Hadiths* are weak, or perhaps even fabricated. Enough for one are those authentic *Hadiths* that Ibn Kathir relates in his *Tafsir* of *Surat Al-Ahzab*, where Allâh Almighty says:


﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾


“Allâh sends His *Salah* on the Prophet and also His angels too. O you who believe! Send your *Salah*, and greet him with the greeting of peace.”^[1]

Refer to this verse and also perhaps to books like *Jala' ul-Afham*, by Ibn Al-Qayyim.

Ibn Jibreen

Did The Prophet ﷺ Supplicate Against the Crow?

 I heard from a brother that, on the day of his emigration, the Messenger of Allâh ﷺ supplicated against a crow: “May Allâh blacken your face.” Is this *Hadith* authentic? If it is authentic, why did the Messenger of Allâh ﷺ say that?

 This narration is a fabrication — as far as I know — the Messenger of Allâh ﷺ didn't supplicate against the crow, not during his emigration and not during any other time. But the Messenger of Allâh ﷺ did mention the crow in the *Hadith* concerning the five *Fawasiq* (vicious animals), which are to be killed, even when a person is in a state of *Ihram*, he ﷺ said:

«خَمْسٌ مِنَ الدَّوَابِّ كُلُّهُنَّ فَاسِقٌ، يُقْتَلْنَ فِي الْحَرَمِ: الْغُرَابُ، وَالْجِدَأُ،

[1] *Al-Ahzab* 33:56.

وَالْعُقْرَبُ، وَالْفَأْرَةُ، وَالْكَلْبُ الْعُقُورُ»

“There are five animals that are all *Fawasiq* and should be killed while not in *Ihram* and while in *Ihram*: the crow, the kite (a kind of bird), the scorpion, the mouse, and the ferocious dog.”^[1]

Ibn ‘Uthaimen

The *Hadith* about “The Seven”: Is it Specific to Men?

Q The *Hadith* regarding the seven whom Allâh gives shade to, on the day when there will be no shade except His – is it specific to men, or will women receive the reward mentioned if they do exactly the same deeds?

A The reward mentioned in this *Hadith* is not specific to men, but rather, it includes both men and women. The *Hadith* applies to a young girl, for instance, who grows up worshipping Allâh Almighty. Similarly, it applies to women who love one another for the sake of Allâh, or to a woman who, when she is seduced by a handsome man of good position, says, “Indeed, I fear Allâh.” It also applies to a woman who gives charity from good and honestly derived wealth, yet her left hand doesn’t know what her right hand has spent, and to the woman who remembers Allâh when she is alone.

As for the quality of being a just *Imam* (ruler), or congregational prayer in the *Masjid*, these two are specific to men, for the prayer of a woman in her home is better for her, a fact that is related in authentic *Hadiths* from Allâh’s Messenger ﷺ. And with Allâh is the facilitation to do what is right.

Ibn Baz

[1] Al-Bukhari no. 1829 and Muslim no. 1198.

A Prophet Named Nabil?

Q I read in the book *Ansab Al-'Arab* that the Prophet ﷺ said to Abu Tharr Al-Ghafari, may Allâh be pleased with him, "The Prophets are all non-Arabs, except for four: Salih, Shu'ayb, and Nabil." What did the Prophet ﷺ mean by "Nabil" and why didn't he mention his own name?

A This is a mistake in that printing, a mistake on the part of the publishers, that is, typing *Nabil* with a *Lam* [instead of *Nabika* (your Prophet) with *Kaf*] For there is no Prophet who has this name, not from the Arabs and not from the non-Arabs. The *Hadith* in its correct form ends with,

«وَنَبِيَّكَ يَا أَبَا ذَرٍّ»

"And your Prophet, O Abu Tharr."

The Prophet ﷺ is from the Arabs and the Qur'an was revealed in the clear Arabic language.

Ibn Jibreel

The *Hadith* of Asma' Regarding Hijab

Q In a *Hadith*, Allâh's Messenger ﷺ ordered that a woman who reaches puberty is forbidden from showing her hands and face, and that is the *Hijab*. Is there any *Hadith* which indicate that covering the face and hands is also compulsory?

A In his *Sunan*, Abu Dawud recorded this *Hadith* in the chapter "What a Woman May Show Of Her Beauty." He said, "Ya'qub bin Ka'b Al-Antaki and Mu'mmal bin Al-Fadhl Al-Harani narrated to us, they said; Al-Walid narrated to us from Sa'id bin Bashir, from Qatadah, from Khalid, (Ya'qub said: 'Ibn Durayk') from 'Aishah, may Allâh be pleased with her, that Asma' bint Abu Bakr, may Allâh be pleased with her, entered upon the Messenger of Allâh ﷺ and she was wearing a very thin

garment. The Messenger of Allâh ﷺ turned away and said,

«يَا أَسْمَاءُ! إِنَّ الْمَرْأَةَ إِذَا بَلَغَتِ الْمَحِيضَ لَمْ يَصْلُحْ لَهَا أَنْ يُرَى مِنْهَا إِلَّا هَذَا وَهَذَا وَأَشَارَ إِلَى وَجْهِهِ وَكَفَّيْهِ»

“O Asma’! Indeed when a woman begins to menstruate, it is not correct to see from her except this and this.”^[1]

And he pointed to his face and hands.”

The *Hadith* is *Mursal*^[2] because Khalid bin Durayk never met ‘Aishah, may Allâh be pleased with her. Also, Sa‘id bin Bashir Al-Azdi — or Al-Basri as he was originally from Al-Basrah — has been graded trustworthy by some of the scholars of *Hadith*, while Ahmad, Ibn Ma‘in, Ibn Al-Madini, An-Nisa’i, Al-Hakim, and Abu Dawud all graded him weak. Muhammad bin ‘Abdullah bin Numayr said about Sa‘id: “His narrations of *Hadiths* are *Munkar* (rejected), he is nothing,” and: “He is not strong in *Hadith*, he narrates *Munkar* things from Qatadah.” Ibn Hibban said, “His memory is poor and he makes enormous mistakes, narrating from Qatadah things that others do not.” As-Saji said: “He narrated some *Munkar* things from Qatadah.”

In this *Hadith*, he is narrating from Qatadah. Then, Qatadah is himself a *Mudalis*,^[3] and he is narrating this *Hadith* from Khalid bin Durayk, while the chain also contains Al-Walid, who is, Ibn Muslim and he is a *Mudalis*, and his *Tadlis* is the same, and Qatadah is above him in the chain. So with all of this, it is clear that this *Hadith* is weak from many angles.

[1] Abu Dawud no. 4104.

[2] A *Mursal* narration is one in which the link between the narrator and the Prophet (ﷺ) is not certain.

[3] A *Mudalis* is one who commits *Tadlis*. That is, narrating with wording that does not clearly convey whether he actually heard what he is narrating (say, “From” instead of “Narrated to us,” or the like) or, distorting the name of the person he is narrating from so that it will not be obvious that he is narrating from someone whose narrations are disparaged.

And with Allâh is the facilitation to do what is right. May Allâh send peace and blessings upon our Prophet Muhammad, his family and his Companions.

The Permanent Committee
for Scientific Researches and Religious Verdicts

“Whoever Listens to a Female Singer” And “Music Makes Hypocrisy Grow”

Q I read in a *Hadith* that the Prophet ﷺ said, “Whoever listens to a female singer, then molten lead will be poured into his ears.” And another *Hadith*: “Music makes hypocrisy grow in the heart just as water makes grass grow.” Are these *Hadiths* authentic? And what is the ruling regarding someone who hears singing in a car or in a gathering, when he does not have the ability to turn it off?

A Listening to a voice implies that one is listening carefully, concentrating on what he is listening to. So in the case of singing, listening to it implies that one is listening carefully and concentrating on it.

As for hearing, it could be on purpose, the same as listening carefully and concentrating, in which case it is also called listening, and the same judgements apply. On the other hand, hearing could occur without it happening on purpose, without concentrating on the voice, then it is not called listening and the judgements related to listening do not apply.

Accordingly, listening to what the questioner mentioned, different types of singing, is unlawful for anyone who concentrates on it. This is the case, be it a man, a woman, in the home, or not in the home, in the car, or in gatherings, large or small. It is the same, whenever one chooses to do so, and is inclined to participate in what is unlawful according to the *Shari'ah*.

Allâh Almighty said:

﴿وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ﴾^[1]

“And of mankind is he who purchases idle talk (Lahwul-Hadith) to mislead men from the path of Allâh without knowledge, and takes it by way of mockery. For such there will be a humiliating torment.”^[1]

The singing that the questioner mentioned is part of *Lahwul-Hadith*. It tempts heart, and it leads it to evil, taking it away from good, and causing people to waste their time. So because of this it falls under the general meaning of *Lahwul-Hadith*, it is the same for one singing and the one who listens to singing, all of them fall under the general category of purchasing *Lahwul-Hadith* and misleading others from the path of Allâh. So there is prohibition and a warning of a sever punishment for doing so.

Just as the prohibition of singing and listening to it is proven in the Qur'an, so too has the Sunnah. The Prophet ﷺ said,

«لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ يَسْتَحِلُّونَ الْجَرَ، وَالْحَرِيرَ، وَالْخَمْرَ، وَالْمَعَارِفَ، وَلَيُنزِلَنَّ أَقْوَامٌ إِلَى جَنْبِ عِلْمٍ، يَرُوحُ عَلَيْهِمْ بِسَارِحَةٍ لَهُمْ يَأْتِيهِمْ لِحَاجَةٍ فَيَقُولُونَ: ارْجِعْ إِلَيْنَا غَدًا، فَيَسْتَهْتَهُمُ اللَّهُ، وَيَضَعُ الْعِلْمَ، وَيَمَسُخُ آخِرِينَ قِرْدَةً وَخَنَازِيرَ إِلَى يَوْمِ الْقِيَامَةِ»

“There will be from my Nation a people who will deem fornication, silk (for men), alcohol, and music to be permissible; and there will be a people who will camp beside a high mountain, when a poor man passes by them and asks for a need, they will say to him, ‘Return to us tomorrow.’ In the morning Allâh will make the mountain fall upon them and the others (who are saved) are transformed into apes and pigs, until the Day of Judgement.”^[2]

Music is the use of instruments of *Lahw*, and part of this is

[1] *Luqman* 31:6.

[2] *Al-Bukhari* no. 5590.

singing and listening to it. So Allâh's Messenger ﷺ condemned those who seek to legalize fornication, the use of silk for men, drinking alcohol, and such entertainment instruments and listening to them. Here he accompanied music with other major sins. In the end of the *Hadith* he threatened those who do that with a punishment.

This shows that listening to music is unlawful. But a person is not sinning when he accidentally listens to music, such as a person who is walking in the street and hears music being played in stores, or in a car, as long as he does not desire to listen to it. Such a person is not sinning because he has no choice; however, he must advise and warn those who are playing the music, and he must do so with wisdom and good exhortation. And he should avoid as much as possible going to places where music is played, and Allâh does not place a burden on a soul greater than it can bear.

A group of scholars use authentic proofs and then follow that with narrations that have some weakness in their chains of narration, or from the view of proving the objective. There is nothing wrong in this because they mention these narrations as secondary, narrations to be reflected upon, but they depend entirely on authentic *Hadiths* for proof. An example of this is regarding singing and listening to it, where scholars first mention the authentic narrations and then mention narrations that are weak. Here are some examples of the weak narrations:

- 1) Al-Hakim At-Tirmithi related from Abu Musa Al-'Ashari that the Prophet ﷺ said,

«مَنْ اسْتَمَعَ إِلَى صَوْتِ غِنَاءٍ لَمْ يُؤْذَنْ لَهُ أَنْ يَسْمَعَ الرُّوحَانِيْنَ فِي الْجَنَّةِ»

"Whoever listens to the sound of singing will not be permitted to listen to the spirits in Paradise."^[1]

- 2) Ibn 'Asakir relates from Anas, may Allâh be pleased with

[1] Kanzu 'Ummal no. 40660, 40666 and Qurtubi no. 14/53-54.

him, that the Prophet ﷺ said,

«مَنْ اسْتَمَعَ إِلَى قَيْنَةٍ صَبَّ فِي أُذُنَيْهِ الْأَنْكُ يَوْمَ الْقِيَامَةِ»

“Whoever listens to a female singer, molten lead will be poured into his ears on the Day of Judgement.”^[1]

- 3) In *Thamm Al-Malahi* Ibn Abi Ad-Dunya’ relates from Ibn Mas’ud a saying of the Prophet:

«الْغِنَاءُ يُنْبِتُ التَّفَاقَ فِي الْقَلْبِ كَمَا يُنْبِتُ الْمَاءُ الْبَقْلَ»

“Singing makes hypocrisy to grow in the heart like water makes herbs grow.”^[2]

- 4) Al-Bayhaqi related from Jabir, may Allâh be pleased with him, that the Prophet ﷺ said,

«الْغِنَاءُ يُنْبِتُ التَّفَاقَ فِي الْقَلْبِ كَمَا يُنْبِتُ الْمَاءُ الزَّرْعَ»

“Singing makes hypocrisy to grow in the heart like water makes plants grow.”^[3]

All of these *Hadiths* are weak, but just because they are weak doesn’t affect the ruling on singing and on listening to singing: both are unlawful because of other authentic proofs from the Qur’an and the Sunnah. And with Allâh is the facilitation to do what is right.

The Permanent Committee

“Breaking A Muslim’s Bones When He Is Dead Is Tantamount To Breaking Them When He Is Alive”



Is it true that the Prophet ﷺ said:


«كَسْرُ عَظْمِ الْمَيِّتِ كَكَسْرِهِ حَيًّا»

[1] Dha’ifu-Jami’ As-Saghir Lil-Albani no. 5410 and Ad-Dha’ifah no. 4549.

[2] Al-Baihaqi 10/223 and Abu Dawud no. 4927.

[3] Shua’bul- Iman no. 5100.

“When someone breaks the bones of a Muslim man who is dead, it is as if he has broken the bones of a Muslim man who is alive.”

 This *Hadith* is authentic and has been ascribed both to the Prophet ﷺ and to one of the Companions. Regarding the narration that is ascribed to the Prophet ﷺ, it is recorded by ‘Abdur-Razzaq in his *Musannaf*, Abu Dawud, and Ibn Majah in their *Sunans*, as well as Ibn Hibban in his *Sahih*.

Their chains of narration reach ‘Umrah bin ‘Abdur-Rahman who related it from ‘Aishah, may Allâh be pleased with her, who related that the Prophet ﷺ said,

«كَسْرُ عَظْمِ الْمَيِّتِ كَكَسْرِهِ حَيًّا»

“To break a dead person’s bone is like breaking the living person’s bone.”^[1]

‘Abdur-Razzaq included it under the heading, “Chapter: Breaking the Bones of the Dead.” Then he mentioned the *Hadith* with his chain of narration. Abu Dawud included it under the heading “Chapter: To Find Bones While Digging, Should Digging be Diverted to Another Place” and he mentioned the *Hadith* with his chain of narration. Ibn Majah included it under the heading, “Chapter: Prohibiting Breaking the Bones of the Dead.” Then he mentioned the *Hadith* with his chain of narration. In *Mawarid Az-Zaman ila Zawa’id Ibn Hibban*, al-Haythami included it under the heading, “Chapter: About One who Harms the Dead.” And he mentioned the *Hadith* with his chain of narration.

As for the narration from the Companions, in *Al-Muwatta*, under the heading of “What is reported about digging” with his chain of narration reaching ‘Aishah, may Allâh be pleased with her, who said, “To break a Muslim’s bone when he is dead is like breaking it when he is alive.” Meaning the sin in doing so. *Imam* Ash-Shafi’i mentioned in the Book of Shrouding, under the heading, “After Shrouding.” He mentioned from *Imam* Malik

[1] Abu Dawud no. 3207.

that it was conveyed to him that 'A'ishah, may Allâh be pleased with her, said, "To break a Muslim's bone when he is dead is like breaking it when he is alive."

May Allâh send peace and blessings upon Muhammad, his family, and his Companions.

The Permanent Committee

"Stealing from a Thief is Lawful"

And the *Hadiths* in the Book *Al-Kaba'ir*

Q Is this *Hadith* authentic: "To steal from a thief is lawful!" And are the *Hadiths* in the book *Al-Kaba'ir* authentic?

A The *Hadith* you mentioned has no basis for it, and in fact, it is not a *Hadith*. Stealing is unlawful, whether it is from the true owner or it is from the thief. But if one knows for certainty that a certain item is stolen, one may secretly take it from the thief in order to return it to the owner, and there is no harm in this.


Imam Ath-Thahabi, who is one of the greatest of *Hadith* scholars, wrote the book you mentioned. But because much of the subject matter consists of warning Muslims against sinning, he was lenient when he mentioned some weak *Hadiths* and certain stories, even though most of what he relates is either *Sahih* or *Hasan*. He only mentioned those weak narrations from which no ruling could be derived, in terms of lawful and unlawful. So there is no harm in reading and benefiting from this book.

Ibn Jibreen

"Whoever Knows Me Yet Disobeys Me"

Q If a Muslim must be careful not to ascribe a fabricated account of what the Prophet ﷺ said, is not the situation more severe when one is ascribing a saying to Allâh Almighty.


What is the correct view regarding the following saying, which is ascribed to Allâh Almighty, and regarding others similar to it: “When a person knows Me yet disobeys me, I will give a free hand over him to someone who doesn’t know Me.”

 It is not allowed for any one to ascribe anything to Allâh or to His Messenger ﷺ without knowledge. If one is not sure whether a specific saying is authentic, then he should not state it in a manner that would indicate he was certain. For example, he should instead say, “It has been related that Allâh Almighty said,” Or, “It has been related that the Messenger of Allâh ﷺ said,” One may use these phrases or others similar to it, phrases that do not convey a sense of positive certainty.

Scholars have spoken clearly about this principle, and an example is the saying that is often ascribed to Allâh Almighty: “When a person knows Me yet disobeys me, I will give a free hand over him to someone who doesn’t know Me.” From what I know, this saying has no recognized chain of narration to support it — it is a saying that is mainly famous in books that specialize in sermons, and one often hears this saying on the tongues of people who remind others of their duty to Allâh Almighty. When one cites this saying, one must be sure to make clear that it is merely a saying that has been ascribed to Allâh Almighty, not a saying that Allâh Almighty said. May Allâh Almighty guide all Muslims to everything that gains His pleasure.

Ibn Baz

“Every Important Matter”

 To what degree is this *Hadith* authentic:

«كُلُّ أَمْرٍ ذِي بَالٍ لَا يُبْدَأُ بِبِسْمِ اللَّهِ فَهُوَ أَتْرُ، أَفْطَعُ، أَجْذَمُ»

“Every important matter that does not begin by Allâh’s name is

cut off, mutilated.”



Ibn Hibban and others have narrated this *Hadith* through two or more different chains. Some scholars of *Hadith* have ruled that it is weak, while what appears to be more correct is that its level is *Hasan* due to other supporting narrations. And with Allāh is the facilitation to do what is right.

Ibn Baz

The *Hadith* about Zamzam Water



Are there any authentic *Hadiths* that mention the virtues of Zamzam water?



There are *Hadiths* which indicate that Zamzam water is noble and blessed. In a *Hadith* confirmed in the *Sahih*, the Prophet ﷺ said about Zamzam water:

«إِنَّهَا مُبَارَكَةٌ، إِنَّهَا طَعَامٌ طَعْمٌ»

“Indeed it is blessed, and that like food, it fills.”^[1]

And in Abu Dawud’s narration, there is this addition:

«وَشِفَاءٌ سُقْمٍ»

“And a cure for illness.”^[2]

So this *Hadith* proves its virtues, that it is a filling food, a cure for illness, and that it is blessed.

The Sunnah is to drink it as the Prophet ﷺ drank it, but it is also permissible to make ablution with it, to use it to purify yourself after you have relieved yourself, and if necessary, to take a shower using it when you are *Junub* (impure).

It is confirmed that on one occasion, water poured forth from between the Prophet’s fingers, and then people took what they

^[1] Muslim no. 2473.

^[2] Abu Dawud At-Tiyalsi 2nd Volume no. 61.

needed from that water, using it to drink, to make ablution, to wash their clothes, or to purify themselves after relieving themselves.

Zamzam water may not be the same as the water that poured forth from between the Prophet's fingers, but it is also not more blessed, for each has its place as pure water. If it is permissible to use the water that miraculously poured forth from between the Prophet's fingers for all the purposes mentioned above, then it is also permissible in the case of Zamzam.

Ibn Baz

To What Degree is this *Hadith* Authentic?



Is this *Hadith* authentic?

«لَا صَلَاةَ بَعْدَ الصُّبْحِ حَتَّى تَرْتَفِعَ الشَّمْسُ وَلَا صَلَاةَ بَعْدَ الْعَصْرِ حَتَّى تَغِيَبَ الشَّمْسُ إِلَّا بِمَكَّةَ . . . إِلَّا بِمَكَّةَ . . . إِلَّا بِمَكَّةَ»

“There is no prayer after ‘Asr until the sun sets, and there is no prayer after Subh (Fajr) until the sun rises, except in Makkah..except in Makkah..except in Makkah.”



Although the main text of the *Hadith* is authentic and recorded in the Two *Sahihs*, the addition, “Except in Makkah,” is weak. The correct version of the *Hadith*, which is related by a number of Companions reads as follows:

«لَا صَلَاةَ بَعْدَ الصُّبْحِ حَتَّى تَرْتَفِعَ الشَّمْسُ وَلَا صَلَاةَ بَعْدَ الْعَصْرِ حَتَّى تَغِيَبَ الشَّمْسُ»

“There is no prayer after Subh (Fajr), until the sun rises; and there is no prayer after ‘Asr until the sun sets.”^[1]

However, from this general ruling, an exception is made for prayers that are performed for a reason — such as the Eclipse

[1] Al-Bukhari no. 586.

prayer, the prayer after *Tawaf*, and the prayer one makes upon entering the *Masjid* – and this is the correct ruling from the two views the scholars hold on the issue. Prayers that are performed for a reason, such as those just mentioned, may – as an exception – be performed during the two forbidden times, because of authentic *Hadiths* that point to this ruling. And with Allâh is the facilitation to do what is right.

Ibn Baz

Is this *Hadith* Authentic?

Q Are these *Hadiths* authentic?

«تَهَادُّوا تَحَابُّوا»

“Give gifts to one another and increase in mutual love”

And,

«لَوْ عَلِمَ الْعِبَادُ مَا فِي رَمَضَانَ لَتَمَنَّتْ أُمَّتِي أَنْ يَكُونَ رَمَضَانَ السَّنَةَ كُلَّهَا»

“Were the servants to know what is in Ramadhan, my Nation would wish that the entire year was Ramadhan.”

A The first *Hadith* is recorded by Al-Bukhari in *Al-Adab Al-Mufrad*, with a connected chain of narration, and by Malik in *Al-Muwatta*, with a *Mursal* chain. The *Hadith* is related through many different chains, and because each one strengthens the other, the *Hadith* is no less than *Hasan*. It has also been authentically narrated that the Prophet ﷺ used to accept gifts and give gifts in return as well. Ibn Abi Ad-Dunya and others have recorded the second *Hadith*, as mentioned in *Lata'if al-Ma'arif* but all of its chains are weak. Nonetheless, one can find the virtues of Ramadhan mentioned in many *Hadiths* in the Two *Sahih*s and others.

Ibn Jibreen

“If one’s Prayer Doesn’t Prevent Him From Doing Evil And Wicked Deeds”

Q Is the following *Hadith* authentic:

«مَنْ لَمْ تَنْهَهُ صَلَاتُهُ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ لَمْ يَزِدْ بِهَا مِنْ اللَّهِ إِلَّا بُعْدًا»

“If one’s prayer doesn’t prevent him from doing evil and wicked deeds, then his prayer increases him only in distance from Allāh.”

And is the prayer of the one who shaves his beard accepted or not?

A This *Hadith* has been reported through a number of wordings from the Prophet ﷺ and has not been proved through a correct channel. This *Hadith* was reported by Ibn Mas‘ud, Ibn ‘Abbas, Al-Hasan and a group.

Ibn Kathir said after mentioning this untracable *Hadith* through the Prophet ﷺ “The most correct untracable (*Mauquf*) *Hadiths* were reported by Ibn Mas‘ud, Ibn Abbas, Al-Hasan, Qatadah, Al-‘Amash and others.”

Some scholars said the meaning of this *Hadith* is incorrect since it is contrary to the meanings of authentic *Hadiths* that states that prayers wipe out sins and take away bad deeds.

The Permanent Committee

Omens

Q How can we reconcile between the meanings of these two *Hadiths*:

«لَا طَيْرَةَ وَلَا هَامَةَ»

“There is no *Tiyarah*, and no *Hamah*.”^[1]

[1] Al-Bukhari no. 5757. There are different explanations about the superstition of the *Hamah*: That it is a creature that comes out of the head of an unavenged murder victim, that the creature is a worm, that

And:

«وَأِنْ تَكُنِ الطَّيْرَةُ فِي شَيْءٍ فَفِي الْفَرَسِ وَالْمَرْأَةِ وَالِدَّارِ»

“If there is *Tiyarah*, then it is in these: the house, the woman, and the horse.”^[1]



There are two kinds of *Tiyarah*. The first is *Shirk*, and it means to find a bad omen from things one sees and hears. The second is the exception, and is not forbidden type of *Tiyarah*, like in the authentic *Hadith*:

«الشُّؤْمُ فِي ثَلَاثٍ، فِي الْمَرْأَةِ، وَالِدَّارِ وَالِدَابَّةِ»

“An omen is in three: the woman, the house, and the riding animal.”^[2]

So this is the exception, it is not a prohibited type of *Tiyarah*. Some say that this is because some women and some riding animals are evil and have misfortune written all over them, and this is by the will of Allâh, evil that is by His decree. So it is not the forbidden type of omen when a person moves out of a house that does not suit him, divorces a woman that does not suit him, or forsakes a mount that does not suit him.

Ibn Baz

the creature is an owl, or it refers to the superstitious belief that there is an omen in an owl or some other type of night flying bird, when it is seen staying around one's home, or that the bones of the dead turn into some other type of bird and fly away, or that it is some kind of real creature that harms people, like perhaps a poisonous reptile, and it cannot harm them except by Allah's will. Ibn Hajar summarizes the views and says, “So accordingly, the *Hadith* means either that the *Hamah* does not give life to the dead; or, that there is no bad omen in an owl or the like.”

[1] Abu Dawud no. 3921.

[2] Al-Bukhari no. 5753 and Muslim no. 2225.

This Is My Opinion Regarding Ash-Shaikh Al-Albaanee

Q We have a Shaikh – may Allâh increase him in knowledge – who speaks ill of those Shaikhs that differ from him in opinion, and he specifically warns against Ash-Shaikh Nasir Ad-Din Al-Albani, almost every night (more often in Ramadhan) speaking about him. He claims that all noble scholars share his opinion regarding Al-Albani, an opinion that regards him as a book merchant. How do you answer these charges and what is your view regarding Al-Albaanee?

A Ash-Shaikh Nasir Ad-Din Al-Albani is one of our close brothers, known for his knowledge, his piety, and his careful study in the topic of the noble *Hadiths*, the authentic and the weak. He is not free from fault, he may make mistakes sometimes when he says a *Hadith* is authentic or when he says it is weak, but it is not allowed to speak ill of him, to censure or backbite him. What is allowed is to supplicate for him: that he is increased in correct guidance, good intentions, and good deeds. If a person finds that the Shaikh has erred and if he has proof to support his claim, he should write to the Shaikh and advise him, applying the Prophet's order,

«الدِّينُ النَّصِيحَةُ»

“The religion is sincerity (and advice).”^[1] .

The Prophet ﷺ also said,

«الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ»

“The Muslim is the brother of the Muslim, he does not wrong him, nor forsake him.”^[2]

Jarir bin ‘Abdullah Al-Bajali, may Allâh be pleased with him, said,

[1] Muslim no. 55.

[2] Al-Bukhari no. 2442 and Muslim no. 2580.

«بَايَعْتُ رَسُولَ اللَّهِ ﷺ عَلَى إِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ، وَالنُّصْحِ لِكُلِّ مُسْلِمٍ»

“I swore allegiance to the Prophet ﷺ to perform the (prescribed) prayer, to give the compulsory charity, and to be sincere to every Muslim.”^[1]

Its authenticity is agreed upon.

And it is well known that believers are friends and protectors of one another, and this especially so for the scholars, Allâh said:

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾ (٧١)

“The believers, men and women, are Awliya’ (helpers, supporters, protectors friends) of one another, they enjoin good and forbid evil; they perform the Salah and give the Zakah, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is Al-Mighty, All-Wise”^[2]

Therefore everyone should advise his brothers sincerely and guide them to the truth, pointing out their errors, but all of this must be based on the principles and proofs of the *Shari’ah*. And may Allâh grant us all success.

Ibn Baz

“The Doer and the One Who it is Done too”



Is the *Hadith* authentic that curses:


«اقْتُلُوا الْفَاعِلَ وَالْمَفْعُولَ بِهِ»

“Kill the doer and the one who it is done too.”

which refers to homosexuals. I found this *Hadith* in a book written by Al-Hafiz Shams Ad-Din Ath-Thahabi.

[1] Al-Bukhari, 57 and Muslim no. 56.

[2] *At-Tawbah* 9:71.

 There are *Hadiths* that warn against the sin of Lut's people, such as the curse on the doer and the one who it is done too, and the promise of a severe torment for practicing this sin, such as the *Hadiths* that order us to kill them. In one narration, the Prophet ﷺ is reported to have said,


«اقْتُلُوا الْفَاعِلَ وَالْمَفْعُولَ بِهِ»

“Kill the doer and the one who it is done too.”^[1]


However, these *Hadiths* are disputed. What is confirmed is that the Companions agreed that they should be killed, and enough for us is that Allâh punished the people of Lut for this wicked deed, with a most severe punishment, and that is the proof that it is unlawful, and disgusting, both from the view of reason, and the view of instinct. And Allâh knows best.

Ibn Jibreen.

The Authenticity of these *Hadiths*

 Are these *Hadiths* authentic?

- 1) “The most audacious of you in making rulings is the most audacious of you about (entering) the Fire.”
- 2) “Makkah is the frontier and Jeddah the *Jihad*.”
- 3) “We have returned from the lesser *Jihad* only to return to the greater *Jihad*.”

 1) In the wording you mentioned, Ad-Darmi recorded a *Mursal* form of this *Hadith* on page 57 in the first volume of his *Sunan* from ‘Ubaydullah bin Abi Ja’far, but it is weak because it is *Mursal*. It is more likely *Mawquf*.

- 2) I know of no *Hadith* that has this wording.
- 3) This phrase has become widespread, mentioned both in gatherings and in print, yet despite its popularity in terms of

^[1] Abu Dawud no. 4462 and At-Tirmithi no. 1456.

how often it is quoted, it cannot correctly be attributed to the Prophet ﷺ.

Ibn Jibreen

“The Hour Will Not Come Until The Land Of The Arabs Again Has Rivers And Green with Vegetation”

Q It is said that from the signs of the Day of Judgement is that the land of the Arabian Peninsula will become very fertile and rivers will flow through it — is this correct?

A The *Hadith* you are referring to is authentic and is related by Muslim in his *Sahih*; in it the Prophet ﷺ said,

«لَا تَقُومُ السَّاعَةُ حَتَّى يَكْثُرَ الْمَالُ وَيَفِيضَ حَتَّى يَخْرُجَ الرَّجُلُ بِزَكَوَةِ مَالِهِ
فَلَا يَجِدُ أَحَدًا يَقْبَلُهَا مِنْهُ وَحَتَّى تَعُودَ أَرْضُ الْعَرَبِ مُرُوجًا وَأَنْهَارًا»

“The Hour will not arrive until a person will give gold and silver in charity but will find no one who is willing to accept it from him. And the Hour will not arrive until the land of the Arabs again has rivers and green with vegetation.”^[1]


Because of the increase of wealth near the end of time, and because people will lead less worldly lives, no one will accept charity. And the land of the Arabs means is the Arabian Peninsula.

Ibn Baz

“Knowledge is of Two Branches”

Q If this is even a *Hadith*, to what degree is it authentic: “Knowledge is of two branches — the knowledge of bodies and the knowledge of religions.” And what do you say to someone who disparages religious, Islamic knowledge, considering it to be below worldly knowledge?


[1] Muslim no. 157.


 There is no basis for the *Hadith* you mentioned, for knowledge is one, and it embraces the welfare of human beings, their bodies, their religions, their wealth — in the *Shari'ah*, nothing is left void of a ruling.

Respecting your second question, a person who disparages Islamic knowledge is a *Zindiq* (heretic), and he must repent or otherwise he is to be killed.

Ibn Jibreen

“My Servant, Obey Me”

 I heard some people mention a *Qudsi Hadith*, the wording of which is, “My servant, obey Me, and you will become a divine servant – one who says to something, ‘be,’ and then it is.” Is this *Qudsi Hadith* authentic?

 We found no such *Hadith* in the books of Sunnah, and even its meaning points to it being fabricated because it gives the status of the All-Powerful Creator to the created and weak creature, or at least, it makes that weak creature a partner with the Creator. And far above Allâh is from having a partner in His dominion, and therefore the belief that is implied by this saying is disbelief, for it is only Allâh Almighty who can say to something “Be” and it is. Allâh Almighty says:

﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ﴾


“Verily, His Command, when He intends a thing, is only that He says to it, “Be!” and it is!”^[1]

And with Allâh is the facilitation to do what is right. May Allâh send peace and blessings upon Muhammad, his family, and his Companions.

The Permanent Council for
Scientific Researches and Religious Verdicts

[1] *Ya Sin* 36:82.


“The Son That is the Result of Fornication”

 I heard that this is a *Hadith*:

«إِنَّ ابْنَ الزَّوْنَا تُحْرَمَ عَلَيْهِ الْجَنَّةُ»

“Indeed, Paradise is forbidden upon the son that is the result of fornication.”

Is this an authentic *Hadith*? And if it is authentic, what is the sin of this child, who has to bear the sins of his parents?

 In a *Hadith* related by Abu Hurairah, may Allâh be pleased with him, the Prophet ﷺ said,

«وَلَدَ الزَّوْنَا شَرُّ الثَّلَاثَةِ»

“The son that is the result of fornication is the worst of the three.”^[1]

Some scholars say that it means that the child is the worst of the three – the father, the mother, and him – worst in his origin, in his descent, in his lineage, and in his birth. This is because he was created from the “water” of the male and female fornicator, a “water” that is vile. Moreover, his descent is evil, for one never knows – he may become affected by that vile origin, making him do evil. In this context, i.e., one’s origin, Allâh Almighty says, absolving Maryam of any evil:

﴿مَا كَانَ أَبِيكَ أَمْرًا سَوًّا وَمَا كَانَتْ أُمُّكَ بَغِيًّا﴾

“Your father was not a man who used to commit adultery, nor your mother was an unchaste woman”^[2]

But at the same time, the illegitimate child is not held accountable for the sin of his parents:

﴿وَلَا نُزِرُ وَإِرَّةٌ وَزَرَ أُخْرَى﴾

[1] Abu Dawud no. 3963 and Ahmad 2/311.

[2] *Maryam* 19:28.

“And no bearer of burdens shall bear the burden of another”^[1]

The sin of fornication and its punishment – for both this world and the Hereafter – are limited to the parents, but at the same time their evil might affect their child, making him take the path of evil as well. At the same time, however, this is not in all cases, for Allâh Almighty may make him righteous, making him a scholar or a pious Muslim, making him the better of the three. And Allâh Almighty knows best.

Ibn Jibreen

“If You Are Confused In Your Affairs”

Q Some people say that it is permissible to ask from the dead, claiming that the Prophet ﷺ said, “If you are confused in your affairs, then seek help with the people of graves.” Is this *Hadith* authentic?

A This saying is one of the fabricated lies against the Prophet ﷺ, a fact that many scholars have pointed out, among them Shaykh Al-Islam Ibn Taymiyyah. He said in the first volume of *Majmu' Al-Fatawa*, p. 357: “This *Hadith* is a lie, which has fraudulently been ascribed to the Prophet ﷺ. All those who are well-versed in the Prophet’s sayings agree on this point; it has neither been related by any scholar nor is it found in any book of *Hadith*.”

The meaning of the saying in question is opposite of what the Qur’an and the Sunnah teach – that our worship should be sincerely and purely for Allâh alone, and that no partners should be associated to Him. And without a doubt, supplicating to the dead – when in need or when all is well – is from the greatest forms of *Shirk*.

Disbelievers of old, when they would be in trouble, would worship Allâh Almighty sincerely, but as soon as their

^[1] *Al-An'am* 6:164.

misfortune was removed, they would associate partners with Him:

﴿فَإِذَا رَكِبُوا فِي الْفُلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا بَجَدْتُهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ﴾ (١٥)

“And when they embark on a ship, they invoke Allâh, making their faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others”^[1]

And there are many other verses that convey a similar meaning. Present day disbelievers differ: they associate partners with Allâh Almighty in both good and bad times; in fact, the level of their *Shirk* increases during bad times, a fact which proves that their *Shirk* is greater and worse than the disbelievers of old, at least from this angle. And Allâh Almighty said:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ﴾

“And they were commanded not, but that they should worship Allâh, and worship none but Him alone, upright.”^[2]

He also said:

﴿فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ﴾ (١٤)

“So call you, upon Allâh making worship pure for Him. However much the disbelievers may hate (it).”^[3]

And:

﴿فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ۗ إِنَّ اللَّهَ الْغَفُورُ الْكَرِيمُ﴾ (١٦)

“So worship Allâh by doing religious deeds sincerely for Allâh’s sake only. Surely, the religion is for Allâh only”^[4]

And:

[1] Al-‘Ankabut 29:65.

[2] Al-Bayinah 98:5.

[3] Ghafir 40:14.

[4] Az-Zumar 39:2,3.

﴿ذَلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمَلَكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ
 مِنْ قِطْمِيرٍ ﴿١٣﴾ إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دَعْوَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ
 وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ ﴿١٤﴾﴾

“Such is Allâh your Lord; His is the Kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmir (the thin membrane over the date-stone). If you invoke them, they hear not your call, and if they were to hear, they could not grant it to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you like Him who is the All-Knower.”^[1]

This verse encompasses all that are worshipped other than Allâh, even if they are Prophets or righteous people. So supplicating them is *Shirk* and *Kufr* (disbelief), as Allâh Almighty said:

﴿وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا
 يُفْلِحُ الْكَافِرُونَ ﴿١٧﴾﴾

“And whoever invokes, besides Allâh any other god, of whom he has no proof, then his reckoning is only with his Lord. Surely! The disbelievers will not be successful”^[2]

Ibn Baz

“Whoever Makes Lawful That Which In Fact Is unlawful”

Q Here in Turkey, some brothers disagree regarding the *Hadith*, “When a person makes lawful that which in fact is unlawful or makes unlawful that which in fact is Lawful, then he has indeed disbelieved.” Is a person who makes lawful that which in fact is unlawful (or the opposite) a

[1] *Fatir* 35:13,14.

[2] *Al-Mu'minun* 23:117.

disbeliever or merely a sinner? The word used in this *Hadith* is “*Kufr*” (disbelief); isn’t there a difference between “*Kufr*” and “*Kafir*” (disbeliever)?



First, we know of no basis for this *Hadith* and from what we know, no *Imam* has mentioned this *Hadith*, neither with an authentic chain nor with a weak chain, so it is of no use with that being the case.

Second, if a Muslim goes against an established ruling that is based on an authentic and clear proof from the Qur’an or the Sunnah, and if that proof allows for no margin of interpretation, or if that Muslim’s view is contrary to an established consensus, then he should be told the correct Islamic ruling. If he accepts, all praise is due to Allâh, and if he, after the issue is clearly explained to him, persists in his error, persists in changing Allâh’s ruling, then it is ruled that he has disbelieved, and he would be considered an apostate from the religion of Islam.

An example of this is a person who denies the legislation of the five daily prayers or even of one of them, or the obligation to fast, or of *Zakah* or *Hajj*, and he does this by some false interpretation of the evidence presented to him that is contrary to this belief from the texts of the Book and the Sunnah, and he has no regard for the consensus of the *Imams*.

When he differs with a ruling that is supported with evidence where there is a difference of opinion over the validity of, or it allows for some interpretation leading to different meanings or contradictory rulings, then such difference is a difference in *Ijtihad*. In this case he has not committed disbelief, but has an excuse for that mistake and may be rewarded for his *Ijtihad*. If he has arrived at the truth he is rewarded twice, once for struggling to reach the truth, and once for being correct.

For example, a person denies that it is obligatory upon the follower (during congregational prayer) to recite *Surat Al-Fatihah*, and another person says that it is obligatory; or one who disagrees with the ruling of the family of the deceased

preparing food for the people, he says that it is recommended. Or, he says that it is allowed, or, that it is disliked but not unlawful.

In such examples, it is not allowed to consider him a disbeliever, or to disdain prayer behind him, nor prevent marriage with him, nor to consider it unlawful to eat from an animal he slaughters. Rather, it is obligatory to give him advice, and to remind him about these matters in the light of the *Shari'ah* evidences. This is because he is a brother Muslim having the rights of a Muslim. Differences in such issues are differences in non-fundamental matters through *Ijtihad*, similar such things occurred during the times of the Companions, may Allâh be pleased with them, and the *Imams* of the *Salaf*. But they did not consider each other disbelievers, nor shun each other.

May Allâh send peace and blessings upon Muhammad, his family, and his Companions.

The Permanent Committee

This Hadith Is Munkar

Q Noble Shaikh, what is your view concerning this *Hadith*? Is it authentic, weak, or fabricated? And if it is weak, then is it permissible for us to apply it?

The Messenger of Allâh ﷺ said, "During the day or the night, pray twelve *Rak'at*, making *Tashahhud* after every two *Rak'at*. When you make your final *Tashahhud*, praise Allâh and send prayers on the Prophet ﷺ. And read while you are prostrating:

- 1) *Surat Al-Fatihah* seven times.
- 2) *Ayat Al-Kursi* seven times.
- 3) 'None has the right to be worshipped except Allâh alone, and He has no partner. To Him belongs the Dominion and to Him belongs all praises, and He is upon all things capable,' ten times.

4) ‘O Allâh, I ask You by the utmost mercy of Your Book, by Your greatest name’

Then you should ask for what you need. And finally, you should raise your head with the *Taslim* to your right and to your left. And do not teach it to the foolish, who will then pray it and be answered.” Recorded by Al-Hakim; related by Ibn Mas‘ud, may Allâh be pleased with him.



This is a rejected *Hadith* — it is not an established saying of the Prophet ﷺ; rather, he said,

«أَلَا وَإِنِّي نُهَيْتُ أَنْ أَقْرَأَ الْقُرْآنَ رَاكِعًا أَوْ سَاجِدًا»

“..Except that I have indeed been forbidden from reading the Qur’an while I am bowing or prostrating.”^[1]

Therefore a person should not, when prostrating, recite the Qur’an, unless one is supplicating, using an invocation that is from the Qur’an, in which case there is no harm. So it is allowed, for example, to say:

﴿رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ﴾ (٨)

“Our Lord! Let not our hearts deviate after You have guided us, and grant us mercy from You. Truly, You are the Bestower.”^[2]

Or:

﴿رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾ (٢١)

“Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!”^[3]

But this is an exception: under normal circumstances it is forbidden for one to read the Qur’an while prostrating or bowing, and some scholars go even as far as to say that by doing

[1] Muslim no. 479.

[2] *Āl ‘Imran* 3:8.

[3] *Al-Baqarah* 2:201.

so, one's prayer is nullified.

Ibn 'Uthaimeen

The Flowing of the Shaytan is Real

Q The Messenger of Allâh ﷺ said,

«إِنَّ الشَّيْطَانَ يَجْرِي مِنْ ابْنِ آدَمَ مَجْرَى الدَّمِّ»

“Indeed the Shaytan indeed flows through the son of Adam just as blood flows through him.”^[1]

Is the flowing described here physical or spiritual?



Though we don't see it, and though we don't know the reality of it, the flowing described is physical and real. At some level, there is a mixture, whereby a Jinn mixes with and enters the body of a human, and the effects of that are seen in man's actions and behavior. Not of his own accord, a man may at times even act or speak, and when this happens, it means that a Jinn has gained a kind of control over his mind and will. This possession indicates Allâh's ability, whereby He Almighty has given Jinn the ability to cause damage to man, even though man neither feels nor sees what is happening to him. But then if the Qur'an and other invocations are read over him, the Jinn exits his body — by Allâh's permission — and he returns to normal.

Ibn 'Uthaimeen

“Allâh Has Indeed Excused — For Me — My Nation From Unintentional Mistakes And Forgetfulness”



What is the meaning of the saying of the Prophet ﷺ:

«إِنَّ اللَّهَ تَجَاوَزَ لِي عَنْ أُمَّتِي الْخَطَأَ وَالنِّسْيَانَ، وَمَا اسْتَكْرَهُوا عَلَيْهِ»

“Allâh has indeed excused — for me — my Nation from

[1] Musnad Ahmad no. 3/156.

unintentional mistakes, forgetfulness, and for what they are coerced into doing.”



Ibn Majah recorded this *Hadith* on the authority of Abu Tharr Al-Ghafari, may Allâh be pleased with him. At-Tabarani in *Al-Kabir*, and Al-Hakim in *Al-Mustadrak* also recorded it from Ibn ‘Abbas, may Allâh be pleased with them. Al-Hakim said, “It is *Sahih* according to their (Al-Bukhari and Muslim) criteria.”

However, Abu Hatim said: “It is not confirmed.” This was quoted from him by Al-Hafiz Ibn Hajar in *Bulugh Al-Maram*

At-Tabarani also recorded it from Ath-Thawban, the freed slave of the Messenger of Allâh ﷺ, but the chain of that narration – as stated by Al-Haythami in *Majmu‘ Az-Zawa’id* – is weak.

“Mistake” here means the opposite of purposely or deliberately, “forgetfulness” the opposite of remembering. The *Hadith* therefore means that Allâh blessed the Prophet ﷺ in his Nation, that no one from his Nation will be held accountable for a boundary transgressed or for an obligatory deed neglected if the person made the mistake unintentionally or if he had forgotten. When any of these two occurs, a person is not sinful.

There are details, however, regarding what a person must do when he forgets to do an obligatory deed or when he accidentally does something wrong. He may have to make atonement, or in the case of an accidental killing, pay blood money. When he forgets a prayer, he must make it up, and when he makes a mistake in prayer, he must perform the prostration of forgetfulness. In certain situations, such as when a person eats unknowingly while fasting or when one forgets and breaks an oath, one doesn’t have to make any atonement. All of these and other situations require a more detailed discussion.

There is a third category also: A person who is coerced into doing something forbidden, in which case there is no sin upon him. He is not sinning as long as his heart is at peace with faith, hating what he is forced to do, not considering it allowed, but

only doing it because he is forced. Except in the case of killing one who tries to kill him. In this case he is sinning for fighting the one who forced him to fight, since actually killing his opponent is something he did on purpose.

If one is forced to abandon an obligatory deed, then there is no sin upon him; however, he must make up for that deed as soon as he is able.

The Permanent Committee

“For The Entire World To Come To An End”



Is this *Hadith* authentic:

«لَزَوَالِ الدُّنْيَا بِأَسْرَهَا عِنْدَ اللَّهِ أَهْوَنُ مِنْ قَتْلِ رَجُلٍ مُسْلِمٍ»

“For the entire world to come to an end is a lighter matter to Allâh than for a Muslim man to be murdered.”



It was recorded by Muslim, An-Nisa’i, and At-Tirmithi on the authority of ‘Amr bin Al-‘As, may Allâh be pleased with him. The Prophet ﷺ said,

«لَزَوَالِ الدُّنْيَا بِأَسْرَهَا عِنْدَ اللَّهِ أَهْوَنُ مِنْ قَتْلِ رَجُلٍ مُسْلِمٍ»

“For the world to come to an end is a lighter matter to Allâh than for a Muslim man to be murdered.”^[1]

However, in the narrations we came across, the word “entire” was not a part of the *Hadith*. Ibn Majah recorded it on the authority of Al-Bara’ bin ‘Azib, may Allâh be pleased with him, that the Prophet ﷺ said,

«لَزَوَالِ الدُّنْيَا بِأَسْرَهَا عِنْدَ اللَّهِ أَهْوَنُ مِنْ قَتْلِ مُؤْمِنٍ بِغَيْرِ حَقٍّ»

“For the world to come to an end is a lighter matter to Allâh than for a believer to be wrongfully killed.”^[2]

The Permanent Committee

[1] At-Tirmithi no. 1395 and An-Nasa’i no. 3992.

[2] Ibn Majah no. 2619.

Newly Invented Matters in Religion



What are the “Newly invented (religious) matters”?



You are referring to the *Hadith*,

«إِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ»

“Beware of the newly invented (religious) matters.”^[1]

This refers to everything that people make up in the religion of Islam, the innovations in creed, worship etc., whatever does not come from the Book or the Sunnah that is confirmed from Allâh’s Messenger ﷺ. It is anything that people make part of the religion and believe in, worshipping Allâh by it, claiming that it is allowed, while that is not the case but rather it is a prohibited innovation. Like calling upon the righteous dead people, or someone who is not present, and taking graves as places for *Masjids*, and performing *Tawaf* around graves, seeking aid from the inhabitants of the graves, claiming that they have some special abilities to cure and that they are intercessors with Allâh in removing afflictions and bringing relief. Other examples include; holding festivals on the birthdays of the Prophets and righteous people, having parties on such days and doing acts that it is claimed to bring one nearer to Allâh, particularly the nights of the birthdays or that day, or during that month, or any other matter that is not free of innovation or mythology that Allâh did not reveal any authority for, and is not confirmed in the Sunnah of Allâh’s Messenger ﷺ.

From what we have mentioned, it is clear that some of these newly invented matters contain *Shirk*, and that some of them are innovations that do not reach the degree of *Shirk*. Like building upon graves, and constructing *Masjids* upon them if they do not exaggerate in that by doing what would constitute *Shirk*.

The Permanent Committee

[1] Abu Dawud no. 4607 and At-Tirmithi no. 2676.

This *Hadith* Conveys A General Meaning



As the new Hijri year arrived, I remembered this *Hadith*:

«مَا مِنْ زَمَانٍ يَأْتِي إِلَّا وَهُوَ أَسْوَأُ أَوْ شَرُّ مِمَّا قَبْلَهُ»

“Every new era is worse than the one that came before it.”

The meaning of this *Hadith* is implied in a number of other *Hadiths* as well, but what about times when disbelief and ignorance and innovations are prevalent, only to be followed by times when *Tawhid* and knowledge become prevalent while innovations disappear. This happened in the Arabian Peninsula before and after the advent of Shaykh Muhammad bin ‘Abdul-Wahhab. How then can we reconcile between the implications of the *Hadith* and between what sometimes actually happens?



This *Hadith* was narrated by Anas bin Malik, may Allāh be pleased with him, when people complained to him about the tyranny of Al-Hajjaj Ath-Thaqafi, so he said that the Prophet ﷺ said:

«إِنَّهُ لَا يَأْتِي عَلَيْكُمْ زَمَانٌ إِلَّا وَالَّذِي بَعْدَهُ أَسْرُّ مِنْهُ حَتَّى تَلْقُوا رَبَّكُمْ»

“Every new era is worse than the one that came before it, until you meet your Lord.”^[1]

But in trying to understand this *Hadith*, you should not look at a specific person, a specific event, or a specific time; instead, you should look at the general trend, for if disbelief was prevalent in a certain country but was then removed, this does not mean that it is removed from the rest of the world. The *Hadith* is general in its implications and is referring to what occurs most of the time. So whatever good occurs after evil, even if it is general, then that event is isolated, based upon this *Hadith*.

Ibn ‘Uthaimin

[1] Al-Bukhari no. 7068.

A Person Who Rejects Authentic *Hadiths*

Q What is the ruling regarding those who reject authentic *Hadiths* mentioned in the Two *Sahihs* such as the *Hadith* about the punishment in the grave, the night journey of the Prophet ﷺ, about magic, about intercession, or about people coming out of the Fire? Can we pray behind such people or exchange *Salams* with them? Or should we forsake their company altogether?

A All praise is for Allâh Almighty alone. May Allâh send peace and blessings upon His Messenger, his family, and his Companions.

The people of knowledge – the scholars of *Hadith* – should meet with them to inform them that those *Hadiths* are authentic and to explain to them the meanings of those *Hadiths*. If they persist in rejecting or distorting authentic *Hadiths*, following their desires and false assumptions, then they are evil-doers whose company must be forsaken, so that one may protect himself from their evil. One may speak to them only if it is to advise and guide them. The ruling for praying behind them is the same as the ruling for praying behind a wicked evil-doer; and it is safer to not pray behind them, because some of the people of knowledge have declared them to be disbelievers.

And guidance lies with Allâh. May Allâh send peace and blessings upon Muhammad, his family, and his Companions.

The Permanent Committee

A Fabricated *Hadith*

Q Noble Shaikh, there are fabricated *Hadiths* regarding the punishment one receives for abandoning the prayer; what is your view concerning such *Hadiths*?

A All praise is for Allâh, Lord of all that exists; and may peace and blessings be upon Muhammad, his family, and

all of his Companions.

I read a publication that was titled “The Punishment for Abandoning the Prayer.” In it is the following: “It has been related from the Prophet ﷺ that whoever is negligent in the prayer, Allâh Almighty will punish him with fifteen kinds of punishment.”

Then the fifteen kinds of punishment are listed. At the very end of the booklet is written, “We hope that everyone who reads this copy will photocopy it and distribute it to other Muslims.”

I also read another pamphlet that began with three verses of the Qur’an, the first one being:

﴿بَلِ اللَّهِ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ﴾

“Nay! But worship Allâh, and be among the grateful.”^[1]

Then the writer or writers of the publication claimed that by reading the pamphlet, one will bring good to himself within four days. The reader is also requested to make twenty-five copies and to give them to whoever may need them, and then the reader is warned of an impending punishment if he fails to do so.

Now because these two publications consist of falsehood and evil, I deem it necessary to point out that falsehood, so that a person of limited Islamic knowledge will not be misled. And so seeking guidance from Allâh Almighty, I say:

Without a doubt these are means of innovated matters in religion, from those who speak about Allâh without knowledge. Allâh Almighty has clarified in His Mighty Book that this is one of the worst sins:

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ يَعْتَدِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُزَلِّ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْمُونَ﴾

[1] Az-Zumar 39:66.

“Say: (But) the things my Lord has indeed forbidden are Al-Fawahish (great evil sins, every kind of unlawful sexual intercourse, etc) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which he has given no authority, and saying things about Allâh of which you have no knowledge.”^[1]

So the person responsible for this should fear Allâh for the evil that he has attributed to Allâh and His Messenger ﷺ, that being something that has no basis from Allâh or His Messenger ﷺ. For the knowledge of specific punishments is from the unseen, and no one knows anything about that except from revelation that came to Allâh’s Messenger ﷺ, and none of this has been mentioned in the Book or the Sunnah.

The *Hadith* that mentioned fifteen kinds of punishment for someone who abandons the prayer is fabricated, a fact that eminent scholars have made clear, scholars such as Al-Hafiz Ath-Thahabi in *Al-Mizan*, and Al-Hafiz Ibn Hajr.

Speaking of one of its narrators, Muhammad bin ‘Ali bin Al-‘Abbas Al-Baghdadi Al-‘Attar, Ibn Hajr writes in *Lisan Al-Mizan*, “He ascribed to Abu Bakr bin Ziyad An-Naysaburi a false *Hadith* regarding people who abandon the prayer. Muhammad bin ‘Ali Al-Muwazini, a Shaikh of Abu An-Narsi, related this *Hadith* from him. The person referred to (Muhammad bin ‘Ali bin Al-‘Abbas) claimed that Ibn Ziyad took the *Hadith* from Ar-Rabi’, from Ash-Shafi’i, from Malik, from Summi, from Abu Salih, from Abu Hurayrah, may Allâh be pleased with him. He claimed that the Prophet ﷺ said: “Whoever is negligent in the prayer, Allâh will punish him with fifteen traits.” The *Hadith* is obviously false, made up by those who are members of a deviant order.

The Permanent Committee For Scientific Researches and Religious Verdicts has issued a verdict (on this date: 10/6/1401 H), pointing out that this *Hadith* is false. And how can a

^[1] *Al- A’raf* 7:33.

sane person be pleased with spreading a fabricated *Hadith*, especially since, in an authentic *Hadith*, the Prophet ﷺ said,

«مَنْ حَدَّثَ عَنِّي حَدِيثًا وَهُوَ يَرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبِينَ»

“Whoever reports a Hadith from me, knowing it to be a lie, then he is one of the liars.”^[1]

Moreover, why resort to false proofs when there are sufficient texts from the Qur’an and the authentic Sunnah that deal with the importance of prayer and the punishment for the one who abandons it. Allāh Almighty said:

﴿إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا ﴿١١٣﴾﴾

“Verily, Salah is enjoined on the believers at fixed hours”^[2]

He also said:

﴿مَا سَلَكَكُمْ فِي سَقَرٍ ﴿٤١﴾ قَالُوا لَمْ نَكُ مِنَ الصَّالِينَ ﴿٤٢﴾﴾

“What has caused you to enter Hell?” They will say: We were not of those who used to perform their Salah.”^[3]

They are described as having abandoned the prayer. Allāh Almighty said:

﴿فَوَيْلٌ لِلْمُصَلِّينَ ﴿٤﴾ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٥﴾ الَّذِينَ هُمْ يُرَاءُونَ ﴿٦﴾ وَيَمْنَعُونَ الْمَاعُونَ ﴿٧﴾﴾

“So woe unto those performers of Salah, who delay their Salah from their stated fixed times, those who do good deeds only to be seen (of men), and refuse Al-Ma’uwn (small acts of kindness).”^[4]

The Prophet ﷺ said,

«بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

[1] At-Tirmithi no. 2662, Ibn Majah no. 39,41.

[2] *An-Nisa’* 4:103.

[3] *Al-Muddaththir* 74:42,43.

[4] *Al-Ma’un* 107:4-7.

وَأَقَامِ الصَّلَاةَ، وَإِيتَاءِ الزَّكَاةِ وَصِيَامِ رَمَضَانَ وَالْحَجَّ

“Islam is founded on five: to bear witness that none has the right to be worshipped except Allāh and that Muhammad is the Messenger of Allāh, to establish the prayer, to pay the Zakah, to fast Ramadhan, and to make pilgrimage (Hajj) to the Sacred House of Allāh for whoever is able to do so.”^[1]

The Prophet ﷺ also said,

«الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ»

“The covenant between us and between them is the prayer; so whoever abandons it has indeed disbelieved.”^[2]

There are many similar verses of the Qur’an and authentic sayings of the Prophet ﷺ.

Next, the second publication, which began with this verse:

﴿بَلِ اللَّهِ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ﴾

“Nay! But worship Allāh, and be among the grateful.”^[3]

The author wrote that whoever distributes it will receive such and such reward, and whoever neglects to distribute it will be punished with such and such punishment, a saying that is the worst kind of falsehood and the greatest kind of lie, a saying that could only issue from the ignorant and the innovator, people who wish to occupy the common people with tales and lies. They want to cause Muslims to deviate from the clear truth, which is found in the Qur’an and the Sunnah.

Both good and harm that befall man are from Allāh alone, and He Almighty alone knows of this matter. Allāh Almighty says:

﴿قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ﴾

[1] Al-Bukhari no. 8 and Muslim no. 16.

[2] At-Tirmithi no. 2621 and Ahmad 5/346,355.

[3] Az-Zumar 39:66.

“Say: “None in the heavens and the earth knows the Unseen except Allâh.”^[1]

The Prophet ﷺ never said that a person who writes three or more verses of the Qur’an receives a special reward, nor did he say that a person who neglects to write them is afflicted with a special punishment. To make such a claim is a fabrication and a falsehood. Needless to say then that it is forbidden to print and to distribute these two publications; it is forbidden to even help spread them in any way whatsoever. If a person has previously been involved in this evil activity, then he should repent to Allâh Almighty – regretting what he did, resolving never to return to it again. We ask Allâh Almighty, that when we see the truth we recognize it to be the truth, and that we then follow it. And we ask Allâh Almighty, that when we see falsehood we recognize it to be falsehood, and that we stay away from it. We ask Allâh Almighty to protect us from both apparent and hidden trials. May Allâh send peace and blessings upon Muhammad, his family, and his Companions.

Ibn Baz

“Women Are The *Shaqa’iq* Of Men”

Q Is this *Hadith* authentic:

«النِّسَاءُ شَقَائِقُ الرِّجَالِ»

“Women are *Shaqa’iq* of men”^[2]

And what does “*Shaqa’iq* of men” mean?


A Yes, this *Hadith* is authentic. It means — and Allâh knows best — that they are like or equal to men except in those things that the *Shari’ah* has mentioned as exceptions, such as in inheritance, in giving witness, and in other matters that are supported by proof.

Ibn Baz

[1] *An-Naml* 27:65.

[2] Abu Dawud no. 236.


The *Hadith* about Garlic and Onion

 In a *Hadith* the Prophet ﷺ said,

«مَنْ أَكَلَ بَصَلًا أَوْ ثُومًا أَوْ كُرَّاثًا فَلَا يَقْرُبَنَّ مَسَاجِدَنَا ثَلَاثَةَ أَيَّامٍ فَإِنَّ الْمَلَائِكَةَ تَتَأَذَى مِمَّا يَتَأَذَى مِنْهُ بَنُو آدَمَ»


“Whoever eats onion or garlic or leek, then he should not approach our *Masjid* [for three days,] for the angels are harmed by what the children of Adam are harmed by.”^[1]


This is the approximate meaning of what the Prophet ﷺ said. What does this *Hadith* mean? Does it mean that if a person eats these three things, he may not go to the *Masjid* for the stated period? Or does it mean that if it is obligatory upon a person to pray in congregation, he may not eat these three things?

 This *Hadith* and other similar to it in meaning show that it is hated for a Muslim to attend congregational prayer when a foul smell is emanating from him, harming those who are around him, regardless whether the cause of that smell is garlic, onion, leek, or anything else that has a foul odor, such as smoke. One should wait until the smell goes away. As for the set period of three days, I know of no basis in *Hadith* for that or for any other set period.

Ibn Baz

Salat At-Tasbih

 Is *Salat At-Tasbih* an established practice of the Prophet ﷺ or is it an innovation that is prohibited? Are there any *Hadiths* that have been related regarding this prayer?

 A description of *Salat At-Tasbih* has been related in a very weak *Hadith*; not even one recognized scholar has ruled that it is authentic. The three *Imams* neither knew nor heard of

^[1] Muslim no. 564.

this prayer, a fact that shows the *Hadith* to be weak and not suitable for application.

Ibn Jibreen

To Supplicate While Looking at the Stars

Q I heard a *Hadith* in which it is said that whoever looks at the stars and says this invocation, then good deeds equal to the number of the stars in the sky will be written for him. The invocation is:

«رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ»

“Our Lord! You have not created (all) this without purpose, glory to You! Give us salvation from the torment of the Fire.”^[1]

Is this *Hadith* authentic?

A I know of no such *Hadith*, and I remember no invocation that one should say while specifically looking at the stars. Nonetheless, we are ordered to reflect and contemplate Allâh’s creation, all of it, including the stars. To further understand this invocation, which is found at the end of *Surah Al ‘Imran*, you may read its explanation in books of *Tafsir* – such as Ibn Kathir – that mention *Hadiths* that consist of profound admonitions and lessons.

Ibn Jibreen

How to Reconcile Between the Meanings of These Two *Hadiths*

Q How can we reconcile between the meanings of these two *Hadiths*:

«بَدَأَ الْإِسْلَامُ غَرِيبًا»

“Islam began strange”

And:

[1] *Al-‘Imran* 3:191.

«لَا تَزَالُ طَائِفَةٌ مِّنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ»

“There will continue to remain a group from my Nation who will be victorious, upon the truth.”



There is no contradiction between the two. The meaning of the first *Hadith* is obvious and is easily understood because it corresponds to what we can clearly see. The completion of the first *Hadith* is,

«وَسَيَعُودُ غَرِيبًا كَمَا بَدَأَ غَرِيبًا، فَطُوبَى لِلْغُرَبَاءِ»

“and it shall return strange, as it had begun, so good news to the strangers.”^[1]

There is an addition to it in another narration:

«يُحْيُونَ مَا أَمَاتَ النَّاسُ مِنْ سُنتِي»

“They will bring to life that which people have made to die from my Sunnah.”

And in yet another narration,

«الَّذِينَ يُضْلِحُونَ مَا أَفْسَدَ النَّاسُ»

“They are the ones who will make good that which people have spoiled.”^[2]

The second *Hadith* indicates to us that goodness, knowledge, and furtherance of the truth will remain; that there shall remain a group who will remain victorious upon the truth. The meaning of “strangeness” is not at odds with the existence of this group, and this group does not necessarily have to be in one place.

The truth must remain until Dajjal appears and until the Wind comes. So this “strangeness” may increase in one area, while decreasing in another. It may even have many meanings – that innovation is widespread, that most people look down upon

[1] Muslim no. 145.

[2] At-Tirmithi no. 2630.

congregational prayer, that good is not called too, that evil is not prohibited, and the greatest of all, that the people of *Tawhid* may be few in number while the people of *Shirk* will be widespread, and we ask Allâh Almighty to keep us safe from all evil.

Nonetheless, the Islam may be more dominant from one generation to the next, due to specific circumstances. As for the *Hadith*:

«لَا يَأْتِي زَمَانٌ إِلَّا وَالَّذِي بَعْدَهُ أَشْرٌ مِنْهُ»

“There will not come a time except that what comes after it is worse than it”^[1]

We should understand from it that for the most part, every era is worse than the one that came before it. But there may be exceptions, times when one specific era is better than the one that preceded it, as happened during the era of ‘Umar bin ‘Abdul-‘Aziz, for his time was better than the one that preceded when Sulaiman and Al-Walid ruled. Another example is the era of Shaykh Al-Islam Ibn Taymiyyah and his pupil, Ibn Al-Qayyim, for in their time, the Sunnah dominated while innovations were refuted. And yet another example is the state of the Arabian Peninsula after the advent of Shaykh Muhammad bin ‘Abdul-Wahhab, may Allâh have mercy upon him.

Ibn Baz

“Tie Your Camel and Put Your Trust in Allâh”



We – a group of students of knowledge – came across in our reading the *Hadith* about the desert Arab who, when he went to the Prophet ﷺ, said, “Should I tie it or should I trust in Allâh?” The Prophet ﷺ said,

«اغْقِلْ نَاقَتَكَ وَتَوَكَّلْ عَلَى اللَّهِ»

“Tie your camel and put your trust in Allâh.”

[1] Al-Bukhari no. 7068.

However, some people said that this *Hadith* is not authentic; please clarify for us whether it is authentic?



All praise is for Allâh, and may peace and blessings be upon His Messenger and his family:

In his *Sunan*, At-Tirmithi recorded that Anas, may Allâh be pleased with him, said, “A man said: ‘O Messenger of Allâh, I should tie it and trust (in Allâh) or should I leave it and trust (in Allâh).’ The Prophet ﷺ said:

«اغْلُظْهَا وَتَوَكَّلْ»

“Tie it and trust (in Allâh).”^[1]

Then At-Tirmithi mentioned that Yahya bin Sa‘id Al-Qattan said, “This is a *Munkar Hadith* to me.” At-Tirmithi said next, “This is *Gharib* from the *Hadith* of Anas, we are not aware of another route for it.” At-Tirmithi said, “And it has similarly been related from ‘Amr bin Umayyah Ad-Damari from the Prophet ﷺ.”

In *Majma‘ Az-Zawa‘id Wa-Manba‘ Al-Fawa‘id*, in the tenth volume under the title “Tie It and Trust”, Al-Hafiz Al-Haythami mentioned that ‘Amr bin Umayyah said, “O Messenger of Allâh, should I let my mount be free and trust (in Allâh).” The Messenger of Allâh ﷺ said,

«بَلْ فَيُذِّهَا وَتَوَكَّلْ»

“Rather, you should tie it and trust in Allâh.”^[2]

Al-Haythami goes on to say, “At-Tabarani recorded it with two chains, in one of them is ‘Amr bin ‘Abdullah bin Umayyah Ad-Damari, whom I do not know, yet the rest of the narrators are trustworthy.”

In the tenth volume as well, but under the title “Trust - and Tie

[1] At-Tirmithi no. 2517.

[2] *Majma‘-az-Zawaid* 10/291 and *Mustadrak* of Al-Hakim no. 3/623.

It and Trust”, Al-Haythami mentioned that ‘Amr bin Umayyah Ad-Damari said, “O Messenger of Allâh, should I let my mount be unrestrained and trust (in Allâh)?” The Messenger of Allâh ﷺ said,

«بَلْ فَيِّدْهَا وَتَوَكَّلْ»

“Rather, you should tie it and trust (in Allâh).”^[1]

Al-Haythami said, “At-Tabarani recorded it with different chains, and the narrators of one of the chains are all narrators of the *Sahih* (either Al-Bukhari or Muslim) except for Ya‘qub bin ‘Abdullah bin ‘Amr bin Umayyah, yet he is trustworthy.”

Under the letter *Hamza* of his book *Al-Jami‘ As-Saghir*, As-Suyuti said that At-Tirmithi related the *Hadith* and put a sign to indicate that the *Hadith* is weak.

To summarize, some scholars have questioned the authenticity of the *Hadith*; however, its meaning is correct because from the Qur’an and the Sunnah, we are encouraged to plan and take the steps necessary to reach our goals and to trust in Allâh Almighty. So whoever takes the physical steps necessary to attain his goal, believing and trusting in his efforts only without trusting in Allâh Almighty, then he is a committing *Shirk*. And he is both ignorant and negligent who trusts in Allâh but physically and practically avoids doing what he needs to do to attain his goals. The *Shari‘ah* demands from us that we do both.

May Allâh send peace and blessings upon Muhammad, his family, and his Companions.

The Permanent Committee

Regarding *Fatawa* And *Ijtihad*

Q Is the door of *Ijtihad* open for anyone, or are there certain conditions that one must fulfill to be a *Mujtahid*

^[1] Majma‘-az-Zawaid no. 10/291 and Mustadrak of Al-Hakim no. 3/623.

(one who uses *Ijtihad*)? And is it permissible for any person to issue a *Fatwa*, based solely on one's views, without one knowing a clear proof? And to what degree is this *Hadith* authentic (at least in its meaning):

«أَجْرُكُمْ عَلَى الْفُتْيَا أَجْرُكُمْ عَلَى النَّارِ»

“The most audacious of you in making rulings is the most audacious of you about (entering) the Fire.”^[1]



The door of *Ijtihad* in the *Shari'ah* sense is still open, but only for someone who is qualified, someone who has knowledge of what he needs to know of a specific issue, in terms of verses of the Qur'an and *Hadith*; someone who is capable of understanding and deriving rulings from those two sources; someone who knows the level of authenticity of those proofs that he argues from; someone would be aware enough to not surpass a consensus of the scholars on the issue that he is discussing; someone who is knowledgeable enough of the Arabic language to enable him to understand religious texts, so that he may infer rulings from them.

A person must not speak from mere opinion in matters of religion, nor should one issue *Fatwas* when he doesn't know; rather, one must follow religious proofs, followed by the sayings of the people of knowledge – not only the way they view proofs but also how they infer rulings from them. Only then may one speak about what view he is satisfied with for his practice of the religion.

As for the *Hadith* you mentioned, 'Abdullah bin 'Abdur-Rahman Ad-Darmi recorded it in his *Sunan* from 'Abdullah bin Abu Ja'far Al-Misri, but the *Hadith* is *Mursal*.

May Allâh send peace and blessings upon Muhammad, his family, and his Companions.

The Permanent Committee

[1] Ad-Darmi 1/57 no. 159.

Repentance and Rulings Regarding It

Repentance is to return from disobeying Allâh Almighty to obeying Him. Repentance is loved by Allâh Almighty:

﴿إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾

“Truly, Allâh loves those who turn unto Him in repentance and loves those who purify themselves.”^[1]

Repentance is compulsory upon every believer:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا تَوُّبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا﴾

“O you who believe! Turn to Allâh with sincere repentance!”^[2]

Repentance leads to success:

﴿وَتَوُّبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾

“And all of you beg Allâh to forgive you all, O believers, that you may be successful”^[3]

And success is when someone gets what he wants and is saved from what he dreads.

Allâh Almighty forgives the sins of one who repents sincerely, no matter how great or how many the sins.

Allâh Almighty says:

﴿قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ
الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ﴾

“Say: “O My servants who have transgressed against themselves!

^[1] Al-Baqarah 2:222.

^[2] At-Tahrim 66:8.

^[3] An-Nur24:31.

Despair not of the Mercy of Allâh, verily Allâh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful."^[1]

O brother sinner, do not despair your Lord's mercy, for the door of repentance will remain open until the sun rises from the west. The Prophet ﷺ said,

«إِنَّ اللَّهَ عَزَّوَجَلَّ يَبْسُطُ يَدَهُ بِاللَّيْلِ، لِيُتُوبَ مُسِيءُ النَّهَارِ، وَيَبْسُطُ يَدَهُ
بِالنَّهَارِ، لِيُتُوبَ مُسِيءُ اللَّيْلِ، حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا»

"Indeed, Allâh extends His Hand during the night to forgive the sinner by day; and He extends His Hand during the day to forgive the sinner by night, until the sun rises from the west." ^[2]

Many are they who have repented from a great number of grave sins, and Allâh Almighty has forgiven them:

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا ﴿٦٩﴾ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٠﴾﴾

"And those who invoke not any other Ilah (god) along with Allâh, nor kill such life as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment. The torment will be doubled to him on the day of Resurrection, and he will abide therein in disgrace; except those who repent and believe, and do righteous deeds, for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful." ^[3]

Sincere repentance includes five conditions:

1. Sincerity for Allâh Almighty, in that the objective of it is the Face of Allâh Almighty, His rewards, and salvation from His punishment.

[1] Az-Zumar 39:53.

[2] Muslim no. 2759 and Ahmad no. 4/395,404.

[3] Al-Furqan 25:68-70.

2. Remorse for performing the act of disobedience, such that one grieves for having done it and sincerely hopes to never do it again.
3. Abandoning the act of disobedience immediately. In cases where the rights of Allâh Almighty are concerned, it must be avoided if it is an act that is unlawful, or one must hasten to fulfill it if one has forsaken an obligation.

In the cases related to creatures, one must return that right to its owner, or seek his forgiveness and pardon.

4. The firm resolution to never return to that act of disobedience in the future.
5. Repentance must take place before it will not be accepted, be it the presence of death or the sun rising from the west. Allâh Almighty says:

﴿وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ إِلَيْنَا﴾

“And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: “Now I repent”^[1]

The Prophet ﷺ said,

«مَنْ تَابَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا، تَابَ اللَّهُ عَلَيْهِ»

“Whoever repents before the sun rises from the west, Allâh will accept his repentance.”^[2]

O Allâh! Guide us to a sincere repentance, and accept from us (our good deeds); verily, You are All-Hearing, All-Knowing.

Written by
Muhammad As-Salih Al-Uthaimin
(may Allâh have mercy upon him)

17/4/1406 H

[1] *An-Nisa'* 4:18.

[2] Muslim no. 2703.

How to Get Rid from the Forbidden

Q A man was a partner in a store that sells cameras. He repented, but how does he end his partnership without losing (financially)? And what is the ruling concerning the profits derived from this business?

A This person can finish his partnership by having a third party estimate the value of the business or by an agreement between the two partners. Whatever profits were derived from this store are lawful, except for profits made from those materials that were used for photographing anything with a spirit (humans or animals). He should estimate this amount and then give it in charity to the poor, whether it is a fourth, a third, or more or less, whatever amount it is, then he gives it in charity for some good cause absolving himself from censure and distancing himself from the unlawful.

Ibn Baz

Repentance Erases What Comes Before It

Q I am a young man, who in the past was negligent with the (obligatory) prayer and matters of religion, to the extent that days or weeks would pass without me praying. But Allâh Almighty has guided me through one of my friends. Now I maintain the prayer and abide by Allâh's rights. So what is the ruling concerning my shortcomings of the past regarding the prayer?

A You must express your gratitude to Allâh Almighty for the favor, He has done for you, and praise Him for guiding you to repentance. There is no compensation required from you since repentance erases whatever precedes it as the Prophet ﷺ said. So what is required of you is true repentance, and sticking to repentance and being steadfast. Ask Allâh Almighty for the assistance to do what is right, for guidance, and an increase in righteous deeds, and good will come to you by the will of Allâh

Almighty.

As for what happened in the past, true, sincere repentance erases it — that which includes grief for what one has done in the past along with ceasing the acts of disobedience and true resolve not to return to them. This is what is obligatory upon you and all praise is to Allâh.

Ibn 'Uthaimin

The Ruling Concerning One who Repents From a Major Sin

Q Someone who perpetrated some major sins during his youth — sins that deserve Allâh's curse — has now repented. He seeks explanation about a number of points:

1. He fears the effects of those sins may strike him even though their time has passed.
2. He fears the effects of his previous sins on his repentance and his uprightness.
3. Will he be held accountable for those sins, even though he has repented?
4. Would he have been cursed during the time he performed these acts of disobedience?
5. He did these things being ignorant of the punishments for them, so will he be pardoned for being ignorant of the gravity of the sins, even though he committed them in secret?

A The questioner — and everyone else for that matter — should know that Allâh Almighty accepts repentance from the one who repents, no matter how great the sin. Allâh Almighty said:

﴿قُلْ يٰعِبَادِيَ الَّذِينَ آمَنُوا عَلَيَّ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ

﴿٥٧﴾ الدُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥٨﴾

“Say: O My servants who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allāh, verily Allāh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.”^[1]

This applies to those who repented.

And Allāh Almighty says:

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا ﴿٦٩﴾ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٠﴾﴾

“And those who invoke not any other Ilah (god) along with Allāh, nor kill such life as Allāh has forbidden, except for just cause, nor commit illegal sexual intercourse — and whoever does this shall receive the punishment. The torment will be doubled to him on the day of Resurrection, and he will abide therein in disgrace; except those who repent and believe, and do righteous deeds, for those, Allāh will change their sins into good deeds, and Allāh is Oft-Forgiving, Most Merciful.”^[2]

It is confirmed that the Prophet ﷺ said that repentance obliterates whatever comes before it. He once narrated the story of a man — from a previous nation — who killed ninety-nine people. He went to a worshipper and asked if he could repent. The worshipper said, “I don’t know any repentance for you.” The man killed him, completing one-hundred. He then asked a scholar the same question, and he answered, “And what comes between you and repentance?” He ordered the man to migrate to a land of righteous people; however, the man died on the way. When he died, the angels of mercy disputed with the

[1] Az-Zumar 39:53.

[2] Al-Furqan 25:68-70.

angels of punishment. Allâh Almighty sent to them an angel who was to judge between them in the matter. This angel said, "Measure the distance between the two lands (i.e., his homeland and the one he was migrating to); whichever one he is closer to is the one he belongs to." They measured the distance and found him to be closer to the land of the righteous people, so the angels of mercy took him. This man admitted to committing sins that definitely deserve Allâh's curse, but he repented from them.

I say to the questioner:

I give you glad tidings, for when Allâh Almighty knows that you have sincerely repented, He will accept your repentance. Allâh Almighty says:

﴿إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ﴾

"Allâh accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards; it is they to whom Allâh will forgive."^[1]

And the meaning of His saying:

﴿ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ﴾

"Repent soon afterwards"

is before death comes, because Allâh Almighty then says:

﴿وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ إِلَيْنَ﴾

"And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent."^[2]

[1] *An-Nisa'* 4:17.

[2] *An-Nisa'* 4:18.

Therefore, the questioner must continue and be steadfast in his repentance, not allowing the *Shaytan* to whisper to him that his repentance is not accepted or that he will be held accountable for the sins that he repented for.

However, if the sin has to do with the rights of a person, he must return the right to its owner, or otherwise seek his pardon. If he doesn't know whom he wronged or who inherits from that person if he has died, then he should give that person's right in charity to absolve him of that wrong.

For example, if he stole money from someone but later repented, he must return that property to its owner, if alive; to the owner's inheritors, if dead. If he doesn't know whom he stole from or if he forgot, then he should give that money in charity with the intention of giving it on behalf of the one whom he stole from. Or more precisely, on behalf of the one whom the property belongs to, because the property could belong to the heirs of the original owner if he is dead.

The questioner said that he feared the continual ill effects of his sin. There is no reason to fear, however, because repentance wipes out and totally obliterates previous sins, so they have no effect whatsoever. Sometimes, a person even becomes better after repenting. After feeling fear and awe for Allâh Almighty, he might have undergone a spiritual transformation or an increase in good deeds, which elevates him to a higher level than he was before. Have you not seen Allâh the Almighty's saying about Adam:

﴿وَعَصَىٰ آدَمُ رَبَّهُ فَغَوَىٰ ﴿١٢١﴾ ثُمَّ أَجْنَبَهُ رَبُّهُ فَأَنبَأَ عَلَيْهِ وَهَدَىٰ ﴿١٢٢﴾﴾

"Thus did Adam disobey his Lord, so he went astray. Then his Lord chose him, and turned to him with forgiveness, and gave him guidance"^[1]

He then asked whether he was cursed by Allâh during the time he committed the acts of disobedience. We say that Allâh's

^[1] *Ta Ha* 20:121-122.

curse could either take place while one is committing the act of disobedience or the warranted punishment could be delayed in accordance with what Allâh's will decreed for him and His wisdom. But we do know that if Allâh Almighty accepts his repentance, that the curse is nonexistent. This is because Allâh's curse means banishment and exclusion from His mercy, and whoever repents is within Allâh's mercy.

He also said that he was ignorant of the punishment; ignorance of a punishment with the knowledge of its forbiddance, does not remove the punishment, either in matters of this world or in matters of the Hereafter. It is not an excuse for someone to say, "If I knew that this was the punishment, I wouldn't have done it." Such a person sins when he knows that he is doing something forbidden. Thus if a person commits adultery, and he knows that it is forbidden — and every adult sane Muslim knows that it is forbidden — but he is ignorant of its punishment, his punishment is stoning if he has been married. Likewise, if someone has sexual intercourse with his wife during the day in Ramadhan while he is fasting and fasting is obligatory upon him, he will have to perform the prescribed atonement, even if he claims to be ignorant of the punishment. So if he says that he didn't know how hard the atonement is — freeing a slave, and if not able, fasting two months continuously, and if not able, feeding sixty poor people — he is still obligated to perform it.

The proof for this is that when a man came to the Prophet ﷺ, saying that he had sexual intercourse with his wife during Ramadhan in the daytime, and he did not know what was required of him for that, the Prophet ﷺ told him that it was required that he free a slave, if had none, then he must fast for sixty consecutive days, and if he was not able to do so then he must feed sixty poor people.

The point is that being ignorant of the punishment for a deed, with the knowledge that it is forbidden, does not absolve someone from its punishment.

Whoever Says: *Astaghfirullah* (I ask Allâh for Forgiveness) Sincerely, Allâh Almighty Forgives that Person

Q Is it true that Allâh Almighty forgives every person who says *Astaghfirullah*?

A If a person says *Astaghfirullah* with a truly sincere intention to achieve forgiveness and if the conditions of repentance are met, Allâh Almighty forgives that person; indeed, Allâh Almighty loves for a person to do so:

﴿إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾

“Truly, Allâh loves those who turn unto Him in repentance and loves those who purify themselves.”^[1]

The Prophet ﷺ informed us that Allâh Almighty is as pleased when one of his creatures repents, just as a man who finds his camel after he lost it while it was carrying his food and drink. He searches for it, but since he doesn't find it, he rests under a tree waiting for death to overtake him. Suddenly, he wakes to find the bridle of his camel tied to the tree. He takes the bridle and he says, “O Allâh, You are my servant, and I am Your lord.” Because of the intensity of his joy, he erred. And nobody can estimate the level of this joy except for the person who suffered similarly went through this experience.


Allâh Almighty loves that His servant repent to Him and seek His forgiveness, so He ordered us to ask forgiveness from Him in a number of verses in His book. *Istaghfar* or seeking forgiveness means to seek *Al-Maghfirah* and *Al-Maghfirah* means covering a sin and overlooking it. It is derived from the word *Al-Mighfar*, which covers a person's head during battle and protects him from arrows. So the root word combines the meanings of covering and protection. Similarly, *Al-Maghfirah* combines both

[1] *Al-Baqarah* 2:222.


meanings — covering the sin and protecting its doer from its punishment.

Ibn ‘Uthaimin

Repentance and Accompanying the Righteous

 I am now twenty-one years old, and over the past four years, I have gotten to know some friends of a similar age who are religious. Through them, Allâh Almighty has guided me – all praise belongs to Allâh. For a period of about a year and a half, I kept company with them and I began to develop some noble Islamic characteristics; however, my family and relatives would insult and ridicule me for the change that took place in me. I took their abuse, but after a while I left those noble companions and I regressed to my previous lifestyle: I became derelict in Allâh’s rights and I began to do wicked deeds. In spite of this regression, I am remorseful about the major sins I committed and about leaving my brothers.

I hope that you can explain how I can find a way out of this predicament; also, what are some books that you advise me to read?

 It is compulsory for you to repent to Allâh Almighty — which means to feel regret for your past sins, while abandoning them, and making a firm resolve not to return to them, and all the while fearing Allâh Almighty and hoping for His reward.

You must frequently ask Allâh Almighty for forgiveness; you must perform obligatory acts of obedience as well as voluntary ones, and you must abandon whatever Allâh Almighty forbids.

In order to completely repent from your sins, you must return any rights to people that you have wronged. Allâh Almighty says:

﴿وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾

“And all of you beg Allāh to forgive you all, O believers, that you may be successful.”^[1]

And He said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ﴾

“O you who believe! Turn to Allāh with sincere repentance! It may be that your Lord will remit from you your sins, and admit you into Gardens under which rivers flow (Paradise).”^[2]

The Prophet ﷺ said:

«مَنْ كَانَتْ لَهُ مَظْلَمَةٌ لِأَخِيهِ مِنْ عَرَضِهِ أَوْ شَيْءٌ فَلْيَتَحَلَّلْهُ مِنْهُ الْيَوْمَ قَبْلَ أَلَّا يَكُونَ دِينَارًا وَلَا دِرْهَمًا، إِنْ كَانَ لَهُ عَمَلٌ صَالِحٌ أُخِذَ مِنْهُ بِقَدْرٍ مَظْلَمَتِهِ، وَإِنْ لَمْ يَكُنْ لَهُ حَسَنَاتٌ أُخِذَ مِنْ سَيِّئَاتِ صَاحِبِهِ فَحُمِلَ عَلَيْهِ»

“Whoever has wronged his brother in his honor or in something (else), let him seek pardon from him today before there will be no such thing as a Dinar or a Dirham (i.e., the Day of Judgement). If the wrongdoer has good deeds, the wronged will take from him according to the evil done to him. However, if the wrongdoer doesn’t have any good deeds, he will take from his companion’s sins and he will carry their burden.”^[3]

Recorded by Al-Bukhari in his *Sahih*, and the verses and *Hadiths* with this meaning are many.

I advise you not only to seek the company of the righteous, but to cling to them; also, avoid the company of evil people. In terms of books, I advise you to read Allāh’s Book, to recite it, to reflect upon its meanings, and to apply it. For Allāh’s Book is

[1] *An-Nur* 24:31.

[2] *At-Tahrim* 66:8.

[3] Al-Bukhari no. 2449.

the noblest and greatest Book; no crookedness comes near this Book, and it is revelation from the Most-Wise, the One Who deserves all praise. It is the most beneficial of books, in that it contains the cure for diseases of the heart. Allâh Almighty says:

﴿إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ﴾

“Verily, this Qur’an guides to that which is most just and right.”^[1]

And Allâh said:

﴿يَأْتِيهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾

“O mankind! There has come to you a good advice from your Lord (i.e., the Qur’an, ordering all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences, etc.) in your breasts, – a guidance and a mercy (explaining lawful and unlawful things, etc.) for the believers.”^[2]

And:

﴿كُنُوزٌ أَنزَلْنَاهُ وَإِلَيْكَ مُبْرَكٌ لِّذُبُّوْا بِهَا عَنِّي وَلَا تَذَكَّرَ أُولَ الْأَنْبِيَاءِ﴾

“(This is) a Book (the Qur’an) which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember.”^[3]

I also advise you to read the following books, which are written by the people of the Sunnah: *Kitab At-Tawhid*, by Muhammad bin ‘Abdul Wahhab; *Al-‘Aqidah Al-Wasitiyah*, by Shaikh-ul-Islam Ibn Taymiyyah; *Ighathatul-Lahfan*, by Ibn Al-Qayyim; *Al-Arba’in An-Nawawiyah*, by Al-Hafiz Ibn Rajab; *‘Umdatul-Hadith*, by Shaykh ‘Abdul-Ghani bin ‘Abdul-Wahid Al-Maqdisi; *Bulugh Al-Maram*, by Al-Hafiz Ibn Hajar.

[1] *Al-Isra’* 17:9.

[2] *Yunus* 10:57.


[3] *Sad* 38:29.


These books are especially beneficial for high school and college students. Thereafter, a student should read the the Two *Sahihs* and the other books from the people of the Sunnah in creed, *Hadith* and *Fiqh*.

I pray that Allâh Almighty makes you firm upon the truth and that He grants you beneficial knowledge with the guidance to apply that knowledge. He is the best to ask in time of need.

Ibn Baz

Being Afraid That Your Repentance Will Not Be Accepted

 A person committed some act of disobedience and afterwards repented to Allâh; however, he feels deep inside himself that Allâh will not forgive him. So what is your advice for him?

 This is among the proofs of the severity of your fear of Allâh Almighty and your reverence for His prohibitions, if Allâh wills, you are doing what is right. Nevertheless, you should try to allay this fear, a fear that has no basis for it because it is from the *Shaytan*. He wants you to feel constricted and he wants you to be miserable. Know him by what he is – an unmitigated enemy. He hates to see you loving and doing what is good, so disobey him and abstain from what he orders you to do.

Seek peace in your Lord and know that repentance is sufficient. Even if a sin is greater than all other sins, repentance to Allâh Almighty is above it. There is no greater sin than *Shirk*, but even if a man who associates partners with Allâh repents and turns back to Allâh, He will forgive him. So it is required of you to repent from what you have done and after repentance to cease these other matters. It is not required of you to listen to the whispering or to follow the enemy of Allâh by this fear which has harmed you. But know that – thanks to Allâh Almighty – you have succeeded a great success by repenting sincerely, as

Allâh Almighty says:

﴿وَلِيَّ لَغْفَارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ﴾ (٨٧)

“And verily I am indeed forgiving to him who repents, believes and does righteous deeds, then follow the right way.”^[1]

There is another verse of even greater purport, for it states that a person who, after sinning, repents, has faith, and does good deeds, Allâh Almighty will transform his sins into good deeds, which means that He will put a good deed in the place of every bad one:

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا ﴿٦٩﴾ إِلَّا مَنْ تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٧٠﴾﴾

“And those who invoke not any other ilah (god) along with Allâh, nor kill such life as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse — and whoever does this shall receive the punishment. The torment will be doubled to him on the day of Resurrection, and he will abide therein in disgrace; except those who repent and believe, and do righteous deeds, for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.”^[2]

Allâh Almighty informed us here that he transforms their bad deeds into good ones because of their sincere repentance, their faith, and their good deeds. So you, by pondering over your sins which are an offence to Him, and by your repentance from that and your following that with what you do of righteous deeds and faith and conviction, hoping in the rewards with Allâh Almighty, then you are exchanging your evil deeds for good.

This is the same with all of the evil which the servant repents

[1] Ta Ha 20:82.

[2] Al-Furqan 25:68-70.

from and follows up with faith and righteous deeds, Allâh exchanges them for good, out of His grace and beneficence, glorious is He the Almighty.

Ibn Baz

You Must Repent

Q I didn't pray for three days continuously; afterwards, Allâh guided me, and I have been faithfully performing my prayers on time since then. But what about those three days: should I make those prayers up by performing them now? Or does somebody who purposely leaves a prayer not have to make it up?

A You do not have to make up those prayers, but you do have to sincerely repent; you also must be diligent about performing not only the obligatory prayers, but also the Sunnah prayers, as well as increasing your voluntary prayers. And Allâh forgives all sins.

Ibn Jibreen

Atonement For Doing A Wicked Deed

Q A man prays and does good deeds, but he committed a very wicked act. Afterwards he regretted having done it and repented to Allâh. Is there any atonement he can make for this sin so that he can remove the guilt in his heart that resulted from the sin?

A There is no atonement to perform because sincere repentance obliterates what comes before it. Allâh Almighty says:

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۚ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿١٨﴾ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا ﴿١٩﴾ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ

حَسَنَتْ ۖ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٠﴾

“And those who invoke not any other Ilah (god) along with Allâh, nor kill such life as Allâh has forbidden except for just cause, nor commit illegal sexual intercourse — and whoever does this shall receive the punishment. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace; Except those who repent and believe and do righteous deeds, for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.”^[1]

So repentance, all praise is due to Allâh, erases what happened before it, we ask Allâh to make us all steadfast upon the truth.
Ibn ‘Uthaimin

Give Charity From What You Stole If You Don’t Know the Rightful Owner

Q I wrongfully took things from people during the days of my ignorance, but now, I don’t remember or don’t know who they are. Returning those rights is from the requisites of repentance, so what should I do?

A If you don’t know the people you stole from, or don’t know who inherits from them if they are deceased, then give that wealth for charity on their behalf, with the intention of absolving yourself from the wrong you did. Allâh Almighty knows who the wealth belongs to and He will reward them for that charity.

Ibn ‘Uthaimin

The Way to Repentance

Q I am a young man nineteen years of age, I am someone who has sinned excessively; I don’t pray often in the

^[1] Al-Furqan 25:68-70.

Masjid, I have never fasted a complete Ramadhan, and I do many vile deeds. Though I am often resolved on repenting, I always return to sinning. I have two sets of companions, both of which are not practicing Muslims: my neighborhood friends and my brother's friends, who come to our house. Please show me how to bring myself closer to Allâh Almighty, farther away from sinning.



Allâh Almighty says:

﴿قُلْ يٰعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ
الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾

“Say: O My servants who have transgressed against themselves! Despair not of the Mercy of Allâh, verily Allâh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.”^[1]

The scholars agree that this verse was revealed for those who repent. Allâh Almighty forgives all of the sins of a person who repents sincerely, based both on the previous verse and on this one:

﴿يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يَكْفِرَ عَنْكُمْ
سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ﴾

“O you who believe! Turn to Allâh with sincere repentance! It may be that your Lord will remit from you your sins, and admit you into Gardens under which rivers flow (Paradise).”^[2]

Allâh Almighty mentions here that sincere repentance is a condition for having one's sins atoned for. But what is sincere repentance? It is one in which you combine all of these elements together:

- 1) You must desist and refrain from the sin.
- 2) You must feel remorse for having perpetrated it.

[1] *Az-Zumar* 39:53.

[2] *At-Tahrim* 66:8.

- 3) You must resolve not to return to that sin — recognizing Allâh’s mightiness, seeking His reward, and fleeing from His punishment.

If your sin involves blood, wealth, or honor (i.e., the rights of others), there is a fourth condition: You must redress the wrong you did by returning what you wrongfully took or by being forgiven by those you wronged. If it is a matter of honor, one that you cannot rectify, pray for the brother you wronged and mention him always in the best light, especially regarding where you wronged him. This is because good deeds wipe out bad ones:

﴿وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾ (٣١)

“And all of you beg Allâh to forgive you all, O believers, that you may be successful.”^[1]

In this verse Allâh Almighty made success dependant upon repentance; this shows that the one who repents is successful, happy. If you follow your repentance with faith and good deeds, Allâh Almighty will obliterate your sins, and put good deeds in their place, a favor that Allâh Almighty relates after mentioning great sins, such as disbelief, wrongful murder, and fornication:

﴿وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخَلْدُ فِيهِ مَهْمَانًا ﴿٦٩﴾ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٠﴾﴾

“And whoever does this shall receive the punishment. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace; Except those who repent and believe, and do righteous deeds, for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.”^[2]

To achieve repentance, you should ask Allâh Almighty to guide

[1] An-Nur 24:31.

[2] Al-Furqan 25:68-70.

you, to make you successful, to grant you true and sincere repentance:

﴿ادْعُونِي أَسْتَجِبْ لَكُمْ﴾

“Invoke Me, I will respond to your invocation.”^[1]

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ﴾

“And when My servants ask you concerning Me, then I am indeed near: I respond to the invocations of the supplicant when he calls on Me.”^[2]

Another factor that may affect not only your repentance, but also your ability to remain steadfast afterwards, is the company you keep. The Messenger of Allāh ﷺ said,

«الْمَرْءُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدَكُمْ مَن يُخَالِلُ»

“A person is upon the religion of his close friend, so let each of you look at those whom he takes as close friends.”^[3]

He ﷺ also said,

«مَثَلُ الْجَلِيسِ الصَّالِحِ وَالسَّوِّءِ كَمَثَلِ الْمِسْكِ وَنَافِخِ الْكَبِيرِ، فَحَامِلُ الْمِسْكِ إِمَّا أَنْ يُحْدِثَكَ، وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً، وَنَافِخِ الْكَبِيرِ إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ، وَإِمَّا أَنْ تَجِدَ رِيحًا خَبِيثَةً»

“The example of a virtuous Companion is that of the perfume seller: Either he will give to you (perfume) as a gift, you will buy (perfume) from him, or you will find a pleasant smell emanating from him. The example of an evil Companion is that of a blacksmith: Either he will burn your clothing, or you will find a disgusting odor emanating from him.”^[4]

The Permanent Committee

[1] Ghafir 40:60.

[2] Al-Baqarah 2:186.

[3] At-Tirmithi no. 2378 and Ahmad 2/303,334.

[4] Al-Bukhari no. 5534 and Muslim no. 2628.

Repentance Nullifies All That Comes Before It

Q Born a Muslim, and raised as a Muslim, I had never abandoned my prayer at least not until a certain point, which is when (as destiny willed it) I travelled abroad twice—first with my family, and then alone. There was a period of four years wherein I completely abandoned the prayer, wherein I perpetrated many sins, wherein I never fasted; I even had intercourse with my wife during the daytime in Ramadhan. I attribute my degradation mainly to bad companions. But now I am repentant for my sins, and I do pray, either by myself or in congregation. Please advise me on what I should do?

A Sincere repentance is enough for you — you do not have to make up any prayers or any fasts; there is no atonement for you to make. This is because abandoning prayer is major disbelief, even if you did not deny that it is obligatory, according to the most correct view of the scholars. But if a person denies that it is obligatory, then there is a consensus that he has committed disbelief. So when a disbeliever accepts Islam, he doesn't have to make up any compulsory deeds if they are related to Allāh's rights, for Allāh Almighty says:

﴿قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُعْفَرْ لَهُمْ مَا قَدْ سَلَفَ﴾

“Say to those who have disbelieved, if they cease (from disbelief) their past will be forgiven.”^[1]

The Messenger of Allāh ﷺ said,

﴿إِسْلَامٌ يَهْدِمُ مَا كَانَ قَبْلَهُ، وَالتَّوْبَةُ تَهْدِمُ مَا كَانَ قَبْلَهَا﴾

“Islam removes what comes before it, and repentance removes what comes before it.”^[2]

[1] Al-Anfal 8:38.

[2] Muslim no. 121.

After you have repented, remain steadfast, and remember Allâh's saying:

﴿وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ﴾

“And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them (till his death).”^[1]

May Allâh Almighty grant us steadfastness upon the truth; indeed, He is the best to ask.

Here I must point out something you said: “Destiny willed.” Destiny or the decree has no will; hence what is correct is for you to say, “Allâh alone willed,” or “Allâh willed – How perfect is He,” or something similar. May Allâh Almighty grant us success, an understanding of the religion, and a resolution to be upright and righteous.

Ibn Baz

Repentance is Enough

Q I am now twenty-nine years of age, and I began praying when I was twenty-four; all praise is due to Allâh, I still continue to pray. I have tried to make up all of the prayers that I missed from when I was fifteen until the time I began to pray. People, however, differ in this issue. Some say that I do not have to make up those prayers since repentance is enough; others say that I have to redress my past dereliction by praying all of the prayers that I have missed. Which of these opinions is correct:

A The correct view is that you do not have to make up for the prayers you had missed, because sincere repentance suffices you. Sincere repentance here means that you feel

^[1] *Tā-Hā* 20:82.

remorse for having missed prayers, that you be steadfast in your prayer, and that you resolve never to miss a prayer again. Allâh Almighty says:

﴿قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُعْفَرْ لَهُمْ مَا قَدْ سَلَفَ﴾

“Say to those who have disbelieved, if they cease (from disbelief) their past will be forgiven.”^[1]

He also said:

﴿وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾

“And all of you beg Allâh to forgive you all, O believers, that you may be successful.”^[2]

And:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا﴾

“O you who believe! Turn to Allâh with sincere repentance!”^[3]

The Prophet ﷺ said,

«الإِسْلَامُ يَهْدِمُ مَا كَانَ قَبْلَهُ، وَالتَّوْبَةُ تَهْدِمُ مَا كَانَ قَبْلَهَا»

“Islam removes that which comes before it, and repentance removes that which comes before it.”^[4]

He ﷺ also said,

«التَّائِبُ مِنَ الذَّنْبِ، كَمَنْ لَا ذَنْبَ لَهُ»

“The person who is repentant for his sin is like the person who has no sin.”^[5]

There are many verses and sayings of the Prophet ﷺ that indicate this. We ask Allâh Almighty to grant you resolution

[1] Al-Anfal 8:38.

[2] An-Nur 24:31.

[3] At-Tahrim 66:8.

[4] Muslim no. 121

[5] Ibn Majah 4250.

upon the truth and an understanding of the religion. I advise you to keep company with the righteous, avoiding all the while the company of wrongdoers. May Allâh Almighty accept your repentance, and may He grant us a good ending.

Ibn Baz

How Should a Fornicator Repent?

Q Even though I knew how great a sin it is, and even though I was aware that the *Shaytan* was tempting me to do it, I fornicated. At the time, I was telling myself that I would do it and then repent later, but now, I really do realize how great my mistake was, and I wish to repent. Will Allâh Almighty forgive me? And how should I repent?

A The door of repentance will remain open until the sun rises from the west, so whoever repents sincerely to Allâh Almighty, fulfilling all of the conditions of repentance, Allâh Almighty forgives him. But sincere repentance has conditions:

- 1) You must refrain from the sin.
- 2) You must feel remorse for having perpetrated that sin.
- 3) You must make a firm decision never to return to that sin, fearing Allâh's punishment, seeking His forgiveness, and glorifying His mightiness.

Remember that Allâh Almighty says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا﴾

“O you who believe! Turn to Allâh with sincere repentance!”^[1]

He also said:

﴿وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾

“And all of you beg Allâh to forgive you all, O believers, that you

^[1] At-Tahrim 66:8.

may be successful.”^[1]

And:

﴿قُلْ يٰعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ
الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ﴾ (٥٣)

“Say: O My servants who have transgressed against themselves! Despair not of the Mercy of Allāh, verily Allāh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.”^[2]

The scholars agree that this verse was revealed for the penitent, those who wish to make repentance. If your sin involves a right of a human being, then we must add a fourth condition: you must return to them their rights, whether it is wealth or something else; otherwise, you must seek their pardon. The Messenger of Allāh ﷺ said,

«مَنْ كَانَتْ لَهُ مَظْلَمَةٌ لِأَخِيهِ مِنْ عَرِضِهِ أَوْ شَيْءٍ فَلْيَتَحَلَّلْهُ مِنْهُ الْيَوْمَ قَبْلَ أَلَّا
يَكُونَ دِينَارًا وَلَا دِرْهَمًا، إِنْ كَانَ لَهُ عَمَلٌ صَالِحٌ أُخِذَ مِنْهُ بِقَدْرِ مَظْلَمَتِهِ،
وَإِنْ لَمْ يَكُنْ لَهُ حَسَنَاتٌ أُخِذَ مِنْ سَيِّئَاتِ صَاحِبِهِ فَحُمِلَ عَلَيْهِ»

“Whoever has wronged his brother regarding his honor or something else, let him seek his pardon today, before (a time will come when) there will neither be Dinar nor Dirham (two currencies). If the one who has transgressed has any good deeds, the person who was wronged will take from them according to the wrong that was done to him. If the transgressor does not have any good deeds, he will take the sins of the person he wronged, and the burden of those sins will be heaped upon him.”^[3]

A Muslim must be wary of not only *Shirk* and what leads to *Shirk*, but also of all sins, for he knows not for certain whether he will be guided to repent, nor whether he will be given the opportunity to repent. Hence, he should avoid all sins, asking

[1] An-Nur 24:31.

[2] Az-Zumar 39:53.

[3] Al-Bukhari no. 2449.

His Lord to protect him from them. He must not be complacent with *Shaytan*, with the intention that he will repent after he has sinned. No doubt, such an attitude is one of *Shaytan's* tricks, which he uses to ensnare people, to tempt them. Sometimes a person may be prevented from repenting while he is alive, a blow that will definitely cause him to feel regret, at a time when regret is of no avail to him. Allāh Almighty says:

﴿وَإِنِّي فَأَرْهَبُونِ﴾

“And fear none but Me”^[1]

He also said:

﴿وَيَحذِّرُكُمُ اللَّهُ نَفْسَهُ﴾

“And Allāh warns you against Himself”^[2]

And:

﴿يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّكُم بِاللَّهِ الْغُرُورُ
 ۝ إِنَّ الشَّيْطَانَ لَكُرْهُدٌ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ
 السَّعِيرِ﴾

“O mankind! Verily, the Promise of Allāh is true. So let not this present life deceive you, and let not the chief deceiver (*Shaytan*) deceive you about Allāh. Surely, *Shaytan* is an enemy to you, so take (treat) him as an enemy. He only invites his party that they may become the dwellers of the blazing fire.”^[3]

Many other verses are similar in meaning.

Ibn Baz

[1] *Al-Baqarah* 2:40.

[2] *Āl-‘Imran* 3:28.

[3] *Fatir* 35:5,6.

He Was Entrusted With Money, And He Took It

Q Some generous people, who wanted to build a high school, entrusted me with money that they allocated for that purpose. During the period of construction, I needed money: I was building my own home at the same time. But before the school project had been completed, I went before a council that was representing the school; I gave them a large donation, claiming that a generous lady – who preferred to remain anonymous – gave it, yet in reality, I was giving them back the money I had taken earlier. I was too shy to admit to them what really happened. Is there a sin upon me even though I returned the money? And if so, how can I repent?

A Regardless of the charity that the money is designated for, it is prohibited for a person who is entrusted with money to use that money for himself; rather, he must keep it in a safe place and spend it only for that charity.

You must repent for what you did and you must repent for the lie that you uttered after having violated the trust that was given to you. Whoever repents sincerely, Allâh Almighty forgives him, for He Almighty says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا﴾

“O you who believe! Turn to Allâh with sincere repentance!”^[1]

And:

﴿وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾

“And all of you beg Allâh to forgive you all, O believers, that you may be successful.”^[2]

Your repentance, however, must meet certain conditions:

1) You must refrain from the sin.

[1] At-Tahrim 66:8.

[2] An-Nur 24:31.

- 2) You must feel remorse for having perpetrated that sin.
- 3) You must make a firm resolve never to return to that sin, fearing Allâh's punishment, seeking His forgiveness, and glorifying His mightiness.

If you have transgressed against the rights of a human being, there is a fourth condition that you must meet: you must make redress for the transgression, by returning what you wrongfully took, or by gaining the pardon of the person whom you wronged. If, however, you had wronged somebody by maligning them behind their back, and if you are afraid that, by telling that person what you had said about them, a greater harm will result, you may refrain from informing him, but you must do the following:

- 1) Pray for that person.
- 2) Ask Allâh Almighty to forgive him.
- 3) Mention his good qualities behind his back to make up for times you spoke ill of him.

Ibn Baz

She Caused Her Own Death, But She Repented Before Actually Dying

Q My step-sister, who has three children, was always having problems with her husband. First, her husband treated her viciously, showing no regard for her feelings. She had to leave him, so she went to live with her mother, who was also divorced and who also had a husband that treated her badly. I felt that I had to do something for my sister, so I rented an apartment for her and I too lived in. However, she continued to frequently visit her mother; her mother's husband forced her to give up her three children to their father. And she gave them up, but only to please her mother.

One day, after an argument took place between her and her

father-in-law, she returned to the apartment in a miserable state, because of the hardships she faced and miserable because of the distance between herself and her children. She took out a bottle of pills from the refrigerator and swallowed them all, intending to kill herself. I took her to the hospital — she was given treatment for a number of days, but it was already too late. Before she died, however, knowing that she had little time left on earth, she repented and frequently asked Allâh Almighty to forgive her for what she did. She also asked us to invoke Allâh Almighty to forgive her. How does her position stand now? And may I give charity and perform *Hajj* on her behalf? Please consider, that I have, for the longest time, pledged to Allâh Almighty that I would do these deeds.



As long as your sister repented before she died, it is hoped that she will be forgiven: repentance nullifies what comes before it, and the person who repents from sin is like a person who has no sin, this is based upon the *Hadiths* from the Prophet ﷺ. If you give charity on her behalf, or if you pray for her, she will benefit and you will be rewarded.

Also, you should fulfill all of the pledges you made, because Allâh Almighty praised those who fulfill them:

﴿يُؤْتُونَ بِالْذِّكْرِ وَيَحْفَظُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا﴾

“They fulfill (their) vows, and they fear a Day whose evil will be wide-spreading”^[1]

The Prophet ﷺ said,

«مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِعهُ وَمَنْ نَذَرَ أَنْ يَعْصِيَهُ فَلَا يَعْصِه»

“Whoever vows to obey Allâh should obey Him; whoever vows to disobey Allâh should not disobey Him.”^[2]

Ibn Baz

[1] *Al-Insan* 76:7.

[2] *Al-Bukhari* no. 6700.

He Left Islam, But Later Accepted Islam

Q If a Muslim perpetrates a deed that takes him outside of the fold of Islam, a deed that makes him an apostate, and if he then repents to Allâh Almighty, does he deserve the punishment of the apostate (i.e., death) or is his repentance enough? And what if he lives in a country that doesn't apply the *Shari'ah*?

A If a person leaves Islam but then returns to it repenting, it is not permissible to punish him, because the punishment for apostasy is for a person who persists in his disbelief and refuses to return to Islam. But when a person repents, his repentance nullifies all that comes before it as is proved by the Book and the Sunnah.

And with Allâh is the facilitation to do what is right. May Allâh send peace and blessings upon Muhammad, his family, and his Companions.

The Permanent Committee

One Who Repents from A Sin is Like One Who Has No Sin

Q For months at a time, I wouldn't pray; Ramadhan would come and go, yet I wouldn't fast; what I would do frequently was smoking cigarettes. All praise is due to Allâh, I have repented from all of these sins – I pray all of the prayers on time now, I fast Ramadhan, and I have quit smoking. My question is this: Must I make up for all of the prayers I had missed in the past?

A First, because Allâh Almighty has granted you repentance and because you now perform your obligatory Islamic duties, I congratulate you, and I ask Allâh Almighty to make you firm on this path, to increase for you from His blessings, to make us all die upon faith, and to raise us all in the company of

the noblest human being, Muhammad ﷺ.

Second, your repentance nullifies previous sins, including the prayers and fasts you neglected to perform, for Allâh Almighty says:

﴿قُلْ يٰعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ
الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾ ﴿٥٧﴾

“Say: O My servants who have transgressed against themselves! Despair not of the Mercy of Allâh, verily Allâh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.”^[1]

﴿وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ
وَمَن يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ﴾ ﴿١٣٥﴾
أُولَٰئِكَ جَزَاؤُهُمْ مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
وَيَنعمَ أَجْرَ الْعَمِلِينَ﴾ ﴿١٣٦﴾

“And those who, when they have committed Fahishah (illegal sexual intercourse etc.) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins; and none can forgive sins but Allâh — And do not persist in what (wrong) they have done, while they know. For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (of righteous deeds).”^[2]

Based on the rulings mentioned in this verse, you do not have to make up for prayers and fasts you neglected to perform in the past; however, continue to repent, to ask Allâh Almighty for forgiveness, and to perform good deeds; indeed Allâh Almighty forgives those who repent.

Ibn ‘Uthaimen

[1] Az-Zumar 39:53.

[2] Al ‘Imran 3:135,136.

He Lied When He Swore By Allâh Almighty, But Then He Repented

Q Before he reached puberty, and before he officially became responsible for his actions as a Muslim, a person I know lied when he swore by the Qur'an; this happened when he was fifteen years old. Later on, he knew what he had done was wrong, and consequently felt remorse. Is there a sin upon him? And if so, is there an atonement he must perform?

A Your question implies a second issue that I must answer first: the permissibility of swearing by the Qur'an. Since I know of no basis for it from the Sunnah, it is a practice that is not sanctioned by the *Shari'ah*.

Second, when the person you referred to lied when he swore by Allâh Almighty, he committed a great sin, one that he must repent from. Some scholars refer to this sin as the oath of "*Ghamus*," a word that means to dip or to plunge, because it is an oath that first plunges someone into sinning, and then into the Hellfire.

If he made this oath after having reached puberty, he has sinned, and he must repent for that sin, though no atonement is required. One has to make atonement for an oath only when it relates to the future, for example, when one pledges by Allâh Almighty to do something in the future, but then does not do it. When an oath relates to the past, no atonement is required, but still, he either is sinful or not sinful, sinful when he knows that he is lying, not sinful if he is at least sure that he is truthful.

Ibn 'Uthaimen

If You Repent Sincerely, Allâh Almighty Will Erase Your Sins

Q When I realized that pictures were forbidden, I asked my friends to return pictures that I had previously given

to them. Some of them did so while others refused, arguing that the sin of keeping the pictures was upon them, and not me. Is what they said correct?



When one repents sincerely, fulfilling the conditions of repentance, Allâh Almighty erases his sins:

﴿وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾

“And all of you beg Allâh to forgive you all, O believers, that you may be successful.”^[1]

The Prophet ﷺ said,

«الإسلام يهدم ما كان قبله، والتوبة تهدم ما كان قبلها»

“Islam removes what came before it (i.e. disbelief and sins), and repentance removes what came before it.”^[2]

You must destroy those pictures you have, for the Prophet ﷺ said,

«أَنْ لَا تَدَعَ تَمَثَالًا إِلَّا طَمَسْتَهُ وَلَا قَبْرًا مُشْرِفًا إِلَّا سَوَّيْتَهُ»

“Do not leave a picture without obliterating it, and do not leave a high grave without levelling it out.”^[3]

As for those pictures that are with your friends, you did what was obligatory upon you by demanding their return: you have exonerated yourself from any responsibility. By refusing to return the pictures, the blame then lies on them alone. May Allâh Almighty guide us all.

Ibn Baz

[1] *An-Nur* 24:31.

[2] Muslim no. 121.

[3] Muslim no. 969.

While Living In An Evil Society, She Was Given A Gold Bracelet

Q I previously lived in a society where men and women mixed freely. To express his satanic desire for me, a man gave me an expensive bracelet. All praise is due to Allâh, I left that country, and when I learned about the true path, I repented the sins I committed there. My question is this: May I keep the gift? May I wear the bracelet or give it away to charity? Please consider, that because I hate to return to that place, I cannot return the gift to its giver.

A Praise Allâh Almighty for having been saved. Do not return the gift to the man who gave it to you, but instead, give it away to charity.

The Permanent Committee

He Stole But Then Repented

Q When I was a student in primary school and then in secondary school, I used to steal books and school supplies. I still study in secondary school, but Allâh Almighty has guided me. What should I do? May Allâh Almighty reward you.

A For every sickness that Allâh Almighty has sent down, He has sent down its cure. The sickness you mentioned, which happens to many people when they are young, has a cure: You must get in touch with those who are responsible for the institution you stole from, and you must inform them of the things you had taken. Then you can come to an agreement with them over how you should make reparations for your wrongs. In some cases, however, a person may feel ashamed: he does not want to face the person and outright admit having stolen. If this is your situation, you may approach a friend of the school's principal, for example, inform him of what happened, and

inform him that you repented to Allâh Almighty. Then give this person the amount you owe and ask him to hand it over to the principal or superintendent of the school, whichever the case may be. If you do this, know that Allâh Almighty says:

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا﴾

“Whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).”^[1]

He also said:

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا﴾

“And whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.”^[2]

Suppose, though, that you don't know the identity of the person you stole from, or you know who he is but don't know of his whereabouts, then this is even easier than the first. You can give charity equal to the amount you stole, intending it to be on behalf of the person you stole from — thus you are exonerated.

From the very beginning, a person should avoid getting himself into this kind of situation, because if Allâh Almighty later on guides him, he might go through many difficulties in attempting to make up for his wrongdoing.

Ibn 'Uthaimeen

Train Yourself To Obey Allâh Almighty



How do I start a new, clean life? And what is the punishment one receives for not praying?



First, you must have a good intention, determining to do good deeds and to stay away from sins. Second, you should keep company with the righteous: carefully choose those

^[1] At-Talaq 65:2.

^[2] At-Talaq 65:4.


friends whom you spend time with, whether that time is spent in the day or night, leisure time or study time, in your home town or when making a trip abroad.

Third, you should train yourself not only to pray, but also to pray all obligatory prayers in the *Masjid*, to pray extra voluntary prayers, to remember Allâh Almighty, and to invoke Him. Fourth, break off ties with those that are foolish, those that invite you to sin. And guidance lies with Allâh Almighty.


As for not praying, it is an act of disbelief, a fact that has been related in a *Hadith*. Although some scholars differentiate between a person who outright denies that the prayer is compulsory and between a person who is just plain lazy, the texts regarding this issue clearly declare him a disbeliever. And Allâh Almighty knows best.

Ibn Jibreel

He Repented But Cannot Return What He Took To Those Whom He Wronged

 The Messenger of Allâh ﷺ said that the bankrupt person is he who comes on the Day of Judgement, having wronged so and so, and having cursed so and so.

What then is Allâh's ruling regarding a person who repents but cannot return what he took from others because he is poor?

 The rights of human beings among themselves are based on incontestability: one is not exonerated by merely repenting. He must return what he took from those whom he wronged or he must gain their pardon. If, however, a person repents sincerely to Allâh Almighty and is unable to pay for his wrongs because he is poor, Allâh Almighty forgives him and will make, in whatever way He Almighty chooses, those who were wronged satisfied on the Day of Judgement. But this is for someone who is unable to make reparations. As soon as one is able, he must make reparations or gain their pardon. His

repentance will not be complete until he follows what is mentioned above. This is because Allâh Almighty said:

﴿وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾

“And all of you beg Allâh to forgive you all, O believers, that you may be successful.”^[1]

And:

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾

“So keep your duty to Allâh and fear Him as much as you can.”^[2]

The Permanent Committee

He Took Money From Someone Without His Permission, But He Intended To Return It

Q When I used to work as a collector, I once used some money that I was responsible for, but I intended it to be an advance, which I would repay as soon as I got my salary. Before I could pay the amount back, however, my boss found out what I had done, and he demanded that I return the amount immediately, which I did without arguing. Now my conscience bothers me for what I did; what should I do to regain a clear conscience?

A By taking someone else's money that was in your hand, you broke the trust that you had, regardless of whether your intention was to return it later. You took money from its owner who could have invested it to make profit. Moreover, you more or less disgraced yourself and blemished your honor. At least you returned the money when asked, and at least you feel remorse for what you did. But you must do more: You must resolve not to return to that sin and you must ask forgiveness from the owner of that money, so that your repentance may be

[1] An-Nur 24:31.

[2] At-Taghabun 64:16

more likely to be accepted, and increase in good deeds according to the *Hadith*:

«وَأَتَعَ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا»

“Follow up a sin with a good deed, and the latter will have erased the former.”^[1]

Have hope that Allâh Almighty will forgive you and protect you from evil deeds.

The Permanent Committee

Without Any Justification He Took Another Person’s Money

Q When I worked as a law enforcement officer, I once helped apprehend a shifty suspect; after binding his hands, I reached into his pockets, found eighty-five silver Riyals, kept the amount, and then spent it for personal benefit, only because I was ignorant and poor. What should I do now to absolve myself of that wrongdoing?

A If you know who it is that you took from, or if you know someone who knows him, you must search him out, and return the eighty-five silver Riyals to him. If that is not possible, what equals that amount, or whatever the two of you agree upon. If you do not know him and have lost hope of finding him, you can give eighty-five silver Riyals or eighty-five riyals in paper money to charity on his behalf. Suppose that after having given this amount in charity, you find this person – you should inform him of what you did, and if he is satisfied, then all is well. If he protests and asks for his money, you must return it to him, and the reward for the charity you had given becomes yours. You should ask Allâh Almighty for forgiveness, repent to Him, and pray for the person whom you wronged.

The Permanent Committee

^[1] Ahmad 5/153,158, 228,236.

One Who Repents From His Sin

Q What, Noble Shaykh, is your view regarding someone who purposely abandoned the prayer and the fast, but who later not only repented and wept for bygone transgression, but consistently performed all obligatory acts of worship. Is his repentance enough for him or does he have to make up for lost prayers and fasts?

A Whoever does not pray or fast, but then later repents, does not have to make up for lost prayers and fasts. This is because abandoning the prayer is a major disbelief that takes a person outside of the bounds of Islam, even if the person does not deny its obligation, according to the most correct view of the scholars. Allâh Almighty says:

﴿قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ﴾

“Say to those who have disbelieved, if they cease (from disbelief) their past will be forgiven.”^[1]

The Prophet ﷺ said,

﴿الْإِسْلَامُ يَهْدِمُ مَا كَانَ قَبْلَهُ، وَالتَّوْبَةُ تَهْدِمُ مَا كَانَ قَبْلَهَا﴾

“Islam removes what comes before it, and repentance removes what comes before it.”^[2]

There are many proofs related to this, among them, Allâh’s saying:

﴿وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَحَمَلَ صَالِحًا ثُمَّ أَهْتَدَى﴾

“And verily, I am indeed Forgiving to him who repents, believes and does righteous good deeds, and then remains constant in doing them.”^[3]

[1] Al-Anfal 8:38.

[2] Muslim no. 121.

[3] Ta Ha 20:82.

And:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ﴾

“O you who believe! Turn to Allāh with sincere repentance! It may be that your Lord will remit from you your sins, and admit you into Gardens under which rivers flow (Paradise).”^[1]

The Prophet ﷺ said,

«التَّائِبُ مِنَ الذَّنْبِ، كَمَنْ لَا ذَنْبَ لَهُ»

“A person who repents from a sin is like someone who has no sin.”^[2]

After having repented, one should both do good deeds and ask Allāh Almighty to make him firm upon the truth, firm until he dies a good death. And guidance lies with Allāh Almighty.

Ibn Baz

He Does Both Good And Bad Deeds

Q A young man, performs all of his religious duties, starting off with the five pillars of Islam. At the same time, though, he also perpetrates some sins; what is the Islamic ruling regarding a person who does both good and bad deeds?

A Until the sun rises from the west, the door of repentance is open. Every disbeliever and sinner, then, should sincerely repent to Allāh Almighty; but what is sincere repentance? To sincerely repent, you must (1) feel remorse for past sins; (2) refrain from those sins, fearing Allāh Almighty and glorifying Him; (3) sincerely resolve not to return to those sins. Whenever a Muslim repents in this fashion, Allāh Almighty

[1] *At-Tahrim* 66:8.

[2] Ibn Majah no. 4250.

erases for him his previous sins, as He said:

﴿وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٦١﴾﴾

“And all of you beg Allāh to forgive you all, O believers, that you may be successful.”^[1]

And:

﴿وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ ﴿٨٢﴾﴾

“And verily, I am indeed Forgiving to him who repents, believes and does righteous good deeds, and then remains constant in doing them.”^[2]

The Prophet ﷺ said,

«الإِسْلَامُ يَهْدِمُ مَا كَانَ قَبْلَهُ، وَالتَّوْبَةُ تَهْدِمُ مَا كَانَ قَبْلَهَا»

“Islam removes what comes before it, and repentance removes what comes before it.”^[3]

If he has sinned against another person, he must either return to them their rightful property or seek their pardon, for the Messenger of Allāh ﷺ said,

«مَنْ كَانَتْ لَهُ مَظْلَمَةٌ لِأَخِيهِ مِنْ عَرْضِهِ أَوْ شَيْءٍ فَلْيَتَحَلَّلْهُ مِنْهُ الْيَوْمَ قَبْلَ الْآيْ كُنُونِ دِينَارٍ وَلَا دِرْهَمٍ، إِنْ كَانَ لَهُ عَمَلٌ صَالِحٌ أَخَذَ مِنْهُ بِقَدْرِ مَظْلَمَتِهِ، وَإِنْ لَمْ يَكُنْ لَهُ حَسَنَاتٌ أَخَذَ مِنْ سَيِّئَاتِ صَاحِبِهِ فَحُمِلَ عَلَيْهِ»

“Whoever has wronged his brother should seek his pardon today, before the time comes when there will be neither Dinar nor Dirham; If the transgressor has good deeds, the person he wronged will take from him according to the wrong done to him. If the transgressor doesn't have good deeds, he will take sins from the person he wronged, and he will bear the responsibility of those sins.”^[4]

[1] An-Nur 24:31.

[2] Ta Ha 20:82.

[3] Muslim no. 121.

[4] Al-Bukhari no. 2449.

There are many other verses of the Qur'an and sayings of the Prophet ﷺ that give a similar meaning.

Ibn Baz

He Stole But Then Repented

Q When I was fourteen years old, my father's friend visited us from abroad. I used to steal some of the foreign currency from him, and then I would go to the bank, convert the money, and spend it. When I grew up, though, I regretted having done that, and I determined that I should repent. But what should I do? Must I return the money to him, considering that he is still alive, or can I merely give the money to charity on his behalf?

A You must return the money to him, using any means necessary. And guidance lies with Allâh Almighty.

Ibn Baz

A Person Who Repents, But Then Returns To The Same Sin He Repented From

Q A person repents from a sin, but then returns to that sin over and over again, only to repent each time. However, after having repented the last time, he managed not to return to that sin. What is the ruling regarding this person's repentance?

A This sinner's repentance is correct; in fact, each time he repented it was correct. Every time he sinned and then repented, Allâh Almighty accepted his repentance. A person who sins should repent after sinning, whether he is committing that sin for the first, second, or third time; Allâh Almighty says:

﴿قُلْ يٰعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ

الدُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥٢﴾

“Say: O My servants who have transgressed against themselves! Despair not of the Mercy of Allâh, verily Allâh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.”^[1]

What is important, though, is that his repentance should be sincere, and that he should resolve not to return to the sin. One is not truly repenting when one intends all the while to return to the sin he repented from; such repentance is incorrect. The point is that every time a person repents sincerely, Allâh Almighty accepts that person’s repentance.

Ibn ‘Uthaimen

[1] *Az-Zumar* 39:53.

Rulings Regarding Supplication and its Manners

The Conditions and Manners of Supplication

Q What prevents a supplication from being answered? And that are the times when, if we supplicate, we will be answered?

A First, we should know that supplication is worship – it brings us closer to Allâh. This is because when we supplicate to Allâh, we are admitting not only our shortcomings, but also Allâh’s perfection. Furthermore, when we supplicate, we are glorifying Allâh.

It has been reported that the Messenger of Allâh ﷺ said that supplication is worship, so if this is the case, a person comes closer to Allâh when he supplicates. After he has supplicated seeking closeness to Allâh, either his supplication will be answered, he will be saved from an evil greater than the benefit he would have derived had his supplication been answered, or his reward will be saved for him until the Day of Judgement.

Allâh Almighty never lets down a person who supplicates to him; however, supplication has certain conditions that must be met and certain manners that must be followed. The one who supplicates, for example, must believe while supplicating that he is in need of his Lord, that he himself has no ability to benefit or harm himself – except by the will of Allâh. He must believe in his Lord’s perfect mercy, beneficence, generosity and will. He must not doubt that he will be answered; rather, he should be hopeful and confident about receiving some benefit.

Another condition is not to transgress in the supplication by asking Allâh for what is not permissible.

Among the etiquette of supplication is that one should not supplicate for what is not lawful, so he does not supplicate for a sin nor the severance of kinship.

Likewise making sure that ones food and clothing are not from what is unlawful, because the unlawful prevents the supplication from being answered, for the Messenger of Allâh ﷺ said,

«إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا»

“Indeed, Allâh is Tayyib (good), and he does not accept other than what is Tayyib.”^[1]

Among the times in which one should be optimistic that the supplication would be answered are the last third of the night, or later, and the time between the call to the prayer and the *Iqamah*.

In terms of situation or posture, one is more likely to have one’s supplication answered while prostrating, since the Messenger of Allâh ﷺ said,

«أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ»

“The closest one is to his Lord is when he is prostrating.”^[2]

Ibn ‘Uthaimin

Wiping the Face after Supplicating



What is the ruling concerning wiping the face after the *Witr* supplication?



Wiping the face after the supplication in the *Qunut* of *Witr* or otherwise has been mentioned in some weak *Hadiths* which *Shaikh Al-Islam* Ibn Taymiyyah said may not be

[1] Muslim no. 1015.

[2] Muslim no. 482.

used to establish a proof, and when they are weak then it is not possible to affirm a legislative religious ruling based on them. For this reason, it is better not to wipe the face after supplicating in *Witr* or at any other time. Some scholars say that these weak *Hadiths* when looked at together, result in the grade of *Hasan* by virtue of each other, thus making this practice *Sunnah*. However, I deem the right opinion to be not wiping the face because the various narrations don't in fact reach a level of *Hasan*.

Ibn 'Uthaimin

Saying “*InshaAllâh* (if Allâh wills)” after Supplicating

Q What about a person saying “*InshaAllâh*” in his supplication?

A When one supplicates, he should not say “*InshaAllâh*”; rather, he should be adamant and resolute when asking with high expectations. Allâh Almighty says:

﴿أَدْعُونِي أَسْتَجِبْ لَكُمْ﴾

“Invoke Me, I will respond to your (invocation)”^[1]

Since He promised to answer the invocation, there remains no need to say “*InshaAllâh*”. And if Allâh guides one of His creatures to supplicate Him, He Almighty will respond to it, either with what he is asking for, or removing a harm from him, or deferring his reward for him until the Day of Judgement.

It has been confirmed that the Prophet ﷺ said:

«لَا يَقُولَنَّ أَحَدُكُمْ: اللَّهُمَّ! اغْفِرْ لِي إِنْ شِئْتَ، اللَّهُمَّ! ارْحَمْنِي إِنْ شِئْتَ، لِيُعْزَمَ الْمَسْأَلَةَ فَإِنَّهُ لَا مُسْتَكْرَهَ لَهُ»

“Let none of you say, ‘O Allâh! Forgive me if You will; O Allâh! Have mercy on me if You will.’ But be resolute in your invocation

[1] *Ghafir* 40:60.

and be strong in your hopes, for none can compel Allâh.^[1]

Someone could say, “Did not the Messenger of Allâh ﷺ used to say to the sick,

«لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ تَعَالَى»

“*There is no harm. (It is only) a purification, if Allâh wills.*”^[2]

We would answer that yes, he ﷺ used to say this, but it is evident that he did not say so in the sense of supplicating, but rather as a means of giving news or hope to the sick. Being resolute, then, is from the manners of supplicating.

Ibn ‘Uthaimin

Supplication Wards Off Preordainment



Can Supplication ward off what is preordained?



Allâh Almighty has legislated supplication, and He has ordered it, saying:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ﴾

“*And your Lord said, “Invoke Me, I will respond to your (invocation).”*^[3]

He also said:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ﴾

“*And when My servants ask you concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me.*^[4]

So when a worshipper does what is legislated to achieve his goal,

[1] Al-Bukhari no. 6339, 7477 and Muslim no. 2679.

[2] Al-Bukhari no. 5656.

[3] Ghafir 40:60.

[4] Al-Baqarah 2:186.

in this case to supplicate, then he is doing something that is foreordained. Therefore, if Allâh Almighty wills, one preordained matter (for him to supplicate) could repel another preordained matter (what he is praying not to happen, for example).

It is confirmed in an authentic *Hadith* that the Messenger of Allâh ﷺ said:

«إِنَّ الْعَبْدَ لِيُحْرَمَ الرِّزْقَ بِالذَّنْبِ يُصِيبُهُ وَلَا يَرُدُّ الْقَدَرَ إِلَّا الدُّعَاءُ وَلَا يَزِيدُ فِي الْعُمُرِ إِلَّا الْبِرُّ»

“A servant is precluded from sustenance for a sin that he committed. Nothing wards off preordainment except for supplication, and nothing increases the life-span of somebody except for Birr (kind or charitable acts).”^[1]

The Permanent Committee

Making Conditions when Supplicating

Q What is the ruling concerning the saying, “We will meet in Paradise — if Allâh wills.”?

A This is a good saying and there is nothing wrong with it, and we ask Allâh to gather us with our brothers in Paradise and that we meet in Paradise. But one shouldn't say with it “if Allâh wills.” Instead, one should say, “We ask Allâh, by His Generosity, to allow us to meet in Paradise.” Or, “May Allâh reunite us in Paradise.”

Ibn Baz

Raising the Hands in Supplication

Q I see some people raise their hands when the *Khatib* is supplicating during the Friday sermon; I see others raise

[1] Ahmad 5/277, 280, 282, At-Tirmithi no. 2139 and Ibn Majah no. 90.

their hands when they are supplicating after the fixed Sunnah prayers, during the *Qunut* supplication of the *Witr* prayer. Meanwhile, others abstain from doing so altogether. Please tell me what the Sunnah is regarding raising the hands during supplication.



The Sunnah is to raise your hands when you supplicate, and doing so promotes your prayer being answered. The Prophet ﷺ said,

«إِنَّ رَبَّكُمْ حَيِّي كَرِيمٌ يَسْتَحْيِي مِنْ عَبْدِهِ إِذَا رَفَعَ يَدَيْهِ إِلَيْهِ، أَنْ يَرُدَّهُمَا صِفْرًا»

“Indeed, your Lord is Hayyi and Generous: He is shy from His servant when he raises his hands to Him, to return them empty.”^[1]

And according to what is recorded by Muslim in his *Sahih* from Abu Hurayrah, may Allah be pleased with him, the Prophet ﷺ said:

«إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا»

“Indeed, Allāh is Tayyib (good), and He doesn’t accept other than what is Tayyib.”

Allāh Almighty has ordered the believers with the same commands that he ordered the Messengers with. He says, addressing both separately:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ﴾ (١٧٢)

“O you who believe! Eat of the lawful things that we have provided you with, and be grateful to Allāh, if it is indeed He Whom you worship”^[2]

[1] Abu Dawud no. 1488, At-Tirmithi no. 3556, Ibn Majah no. 3866 and Al-Mustadrak for Hakim 1/497.

[2] Al-Baqarah 2:172.

And:

﴿يَأَيُّهَا الرُّسُلُ كُلُّوا مِنَ الطَّيِّبَاتِ وَأَعْمَلُوا صَالِحًا﴾

“O (you) Messengers! Eat of the Tayibat (good and lawful) and do righteous deeds.”^[1]

The Messenger of Allâh ﷺ then informed us of the unkempt and dust-covered traveler, who raised his hands to the sky, and said, “O my Lord, O my Lord.” However, his food was unlawful, his drink was unlawful, his clothes were unlawful, and he derived sustenance from what is unlawful. The Messenger of Allâh ﷺ said of him,

﴿فَأَنِّي يُسْتَجَابُ لِدَلِّكَ﴾

“And so how can he be answered!”^[2]

There are many authentic narrations in which the Prophet ﷺ raised his hands: in the sermon for the Rain Prayer, in the days of *Tashriq* at the *Jamaraat* during his final pilgrimage, and on many other occasions.

Nevertheless, we should not raise our hands on those occasions wherein we have no accounts that the Messenger of Allâh ﷺ raised his hands. Therefore, we should follow the Prophet ﷺ and not raise our hands during the Friday sermon, the *Eid* sermon, the supplication between the two prostrations of prayer, the supplication at the end of the prayer, and in the supplication after the five obligatory prayers.

This is because we have no reports from the Messenger of Allâh ﷺ that he raised his hands on these occasions. So we follow him where he did raise his hands and we follow him where he abstained from doing so.

Allâh Almighty says:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾

[1] Al-Mu'minin 23/51.

[2] Muslim no. 1015.

“Indeed in the Messenger of Allâh you have a good example to follow”^[1]

And with Allâh is the facilitation to do what is right.

Ibn Baz

There is no Harm in Supplicating Without Purification

Q Sometimes when I wake up at two o'clock at night, I supplicate to Allâh Almighty silently, but I do so without making ablution; neither do I pray voluntary prayers at that time. Is this permissible, or is it compulsory for me to perform ablution and prayer as well?

A There is no harm in supplicating without having ablution, as well as when one is in a state of sexual impurity. Purity is not a condition for invoking Allâh Almighty. This is from Allâh's mercy because every person is in need of making supplication at all times.

Nevertheless, you are more likely to have your supplications answered if you are in a state of purity and if you pray, especially when you are prostrating.

The Prophet ﷺ said,

«أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ، فَأَكْثِرُوا الدُّعَاءَ»

“The servant is closest to his Lord when he is prostrating, so supplicate more frequently therein.”^[2]

Ibn Baz

[1] *Al-Ahzab* 33:21.

[2] *Muslim* no. 482.

The Meaning of “And Give to the Wrongdoers From us due to the Righteous (from us)”

Q What is the meaning of the supplication “And give to the wrongdoers from us due to the righteous (from us)?”

A Its meaning is to seek from Allâh Almighty that He pardon the evil-doers among the Muslims due to the presence of the good-doers among them. There is nothing wrong in asking that since keeping the company of the righteous and attending their gatherings are means of pardon for a wrongdoer, since these are the people in whose gatherings there are no harms.

The Messenger of Allâh ﷺ said in an authentic *Hadith*,

«مَثَلُ الْجَلِيسِ الصَّالِحِ وَالسَّوِّءِ كَحَامِلِ الْمِسْكِ وَنَافِخِ الْكَبِيرِ، فَحَامِلُ الْمِسْكِ إِمَّا أَنْ يُحْدِثَكَ، وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً، وَنَافِخُ الْكَبِيرِ إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ، وَإِمَّا أَنْ تَجِدَ رِيحًا خَبِيثَةً»

“The parable of a good Companion is that of a musk dealer: either he will give you some, you will buy some from him, or you will enjoy the good smell from him. And the parable of a bad Companion is that of the blacksmith: He will either burn your garment or you will get a bad smell from him.”^[1]

However, the Muslim is not permitted to depend on such invocations to expiate his sins for him. Rather one must always abide in repentance from all sins, take an account for himself, and struggle against his desires for the sake of Allâh until he fulfills what Allâh has made obligatory upon him and stays away from what Allâh has prohibited him from. Then, he should hope in Allâh Almighty’s pardon and forgiveness, and that he should not depend upon himself nor his own deeds.

[1] Al-Bukhari no. 5534 and Muslim no. 2628.

In this regard it is authentic that the Messenger of Allāh ﷺ said,

«سَدُّدُوا وَقَارِبُوا وَأَبْشِرُوا، فَإِنَّهُ لَنْ يُدْخِلَ الْجَنَّةَ أَحَدًا عَمَلُهُ»

“Do your best, try to come as close as possible, rejoice, and know that no one among you will enter Paradise by his deeds.”^[1]

The Companions asked, “Not even you, O Messenger of Allāh?”
He said,

«وَلَا أَنَا إِلَّا أَنْ يَتَّعَمَدَنِي اللَّهُ مِنْهُ بِرَحْمَةٍ»

“No, not even me, except if Allāh encompasses me with His Mercy and Grace.”^[2]

Ibn Baz

Petitioning Allāh by His Beautiful Names

Q Is this form of supplication correct: “O Allāh, I ask you by your Beautiful Names and Attributes, to ...”

A It is from the Sunnah to petition Allāh by His Beautiful Names and His Exalted Attributes, by one’s good deeds, or by one’s love for the righteous. This is a means of having one’s prayers answered, regardless whether one does this before or after his supplication. But it is not permitted to petition Allāh Almighty by mentioning people, like saying, “I ask you by so and so,” because this leads to associating partners with Allāh Almighty.

Ibn Jibreen

Reading Invocations from what is Written

Q I have only memorized a small number of supplications, so is it permissible for me to write some supplications down on paper and then read them during or outside of the prayer?

[1] [2] Al-Bukhari no. 6464 and Muslim no. 2818.

A There is nothing to prohibit reading supplications from paper, especially if you haven't memorized them, and especially during times when you are encouraged to supplicate, like the last part of the night or other times. But if one is able to memorize that and recite it with presence of heart and humility then that is much more complete. As for the prayer, it is more appropriate for you to read short supplications from what you have committed to memory. But if you do read invocations from a paper during the seated position (*Tashahud*) or between the two prostrations, it is permissible. Nevertheless, you are more likely to supplicate from your heart if you have committed the supplication to memory.

And with Allâh is the facilitation to do what is right.

Ibn Baz

Supplicating For the Giver of Charity

Q Sometimes, when a person is distributing some charity, the people who are receiving it gather around him and put their hands on the wealth that he is distributing. Then one of them prays for him while the others say *Amin*' in loud voices. What is the ruling regarding this?

A Supplicating for him in this fashion should not be done, because it is an innovation. Praying for the giver of charity without all of these rituals — putting their hands on the wealth, gathering around him and raising their voices in the described fashion — is legislated, because the Prophet ﷺ said,

«مَنْ صَنَعَ إِلَيْكُمْ مَعْرُوفًا فَكَافَيْتُوهُ فَإِنْ لَمْ تَجِدُوا مَا تُكَافِيُونَهُ فَادْعُوا لَهُ حَتَّى تَرَوْا أَنَّكُمْ قَدْ كَافَأْتُمُوهُ»

“Whoever does good to you, then return to him an equal good. If you don't find anything to recompense him with, then supplicate for him until you feel that you have recompensed him.”^[1]

Ibn Baz

[1] Abu Dawud no. 1672 and An-Nasa'i no. 2568.

The Ruling on Raising the Hands During the Friday sermon Supplication

Q What is the ruling on raising the hands during the supplication of the Friday sermon, I used to do this but then somebody told me that it was forbidden after the prayer; however, he did not give me any proof.

A It is not legislated for one to raise their hands during the Friday sermon; the Prophet's Companions, may Allâh be pleased with them, objected to Bishr bin Mirwaan when he did so. This is legislated for only two occasions: the prayer for rain and the prayer for halting the rain. The proof of this the *Hadith* in which Anas narrated that a man entered the *Masjid* while the Prophet ﷺ was delivering a sermon. The man said, "The wealth (crops) is destroyed." The Prophet ﷺ raised his hands and supplicated. Anas mentioned that the same man came the following Friday and said, "O Messenger of Allâh, the wealth (crops) is drowned." Again, the Prophet ﷺ raised his hands and said:

«اللَّهُمَّ! حَوَالَيْنَا وَلَا عَلَيْنَا»

"O Allâh! Around us, not upon us."^[1]

This *Hadith* was recorded by Muslim in the Book of the Prayer for Rain.

Therefore, the *Khatib* (one delivering the sermon) only raises his hands on these two occasions, and the people only raise their hands when the *Khatib* does so because the Companions raised their hands with the Prophet ﷺ (on both occasions).

Ibn 'Uthaimin

[1] Al-Bukhari no. 933 and Muslim no. 897.

Group Supplication after Every Religious Gathering

Q What is the ruling on a group supplicating in unison immediately after reciting the Qur'an, one person saying the supplication and the rest saying "Amin" after his supplication.

This occurs in every religious lesson, and when they are asked for the proof they use the saying of Allâh Almighty:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ﴾

"Invoke me, I will respond to your (invocation)."^[1]

A The rule in statements of remembrance and acts of worship is that of conformity, and that Allâh is not to be worshipped except by what He has legislated. This applies to its timing, form, number of units, place, etc.

Regarding what Allâh legislated of statements of remembrance, supplications and the rest of the acts of worship that are not restricted to a time, a place, or a form, we are not allowed to specify that worship to a number of units or a time or a place.

We are only allowed to consistently follow a form of worship at a set time or place when that is what Allâh Almighty orders us to do. And since nothing has been related from the Prophet ﷺ – neither saying, action or approval of group supplications after the prayer, or after reading Qur'an, or after every lesson, we should not do so, regardless of whether the *Imam* supplicates and the followers answer *Amin* or if they all supplicate together.

This practice is also not known from the Rightly Guided *Khalifahs* or from the rest of the Companions, may Allâh be pleased with them. So whoever supplicates in a group after every prayer, after reading the Qur'an, or after every religious lesson, has innovated in the religion and has brought into it that which does not belong to it. The Prophet ﷺ said,

[1] *Ghafir* 40:60.

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

“Whoever does a deed that is not in accordance with our matter, then it is rejected.”^[1]

In another narration he said,

«مَنْ أَحَدَثَ فِي أَمْرِنَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ»

“Whoever introduces into this matter of ours what is not of it, then it is rejected.”^[2]

As for the verse they cite,

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ﴾

“Invoke me, I will respond to your (invocation).”^[3]

there is no proof for them in it. This is because they are arguing with a text that is general, not being restricted to the “how” that they have limited it according to what is in the question about their supplications. And the unrestricted must be left unrestricted in the case of actions, without restricting it to a specific situation. If a specific form or manner of supplication were legislated, the Messenger of Allāh ﷺ would have preserved such act himself, and the Rightly Guided *Khalifahs* would have followed him in doing so. Since we have already established that no such practice has been reported from him nor them, may Allāh be pleased with them — and all good is in following the Prophet ﷺ and his Rightly Guided *Khalifahs* — it can only be evil to be contrary to their way and guidance by following innovations that Allāh’s Messenger ﷺ warned against. He said,

«إِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ، فَإِنَّ كُلَّ مُحَدَّثَةٍ بِدْعَةٌ، وَكُلَّ بِدْعَةٍ ضَلَالَةٌ»

“Beware of newly invented matters, for every new matter (in religion) is an innovation, and every innovation is astray.”^[4]

[1] Muslim no. 18/1718.

[2] Al-Bukhari no. 2697 and Muslim no. 18/1718.

[3] *Ghafir* 40:60.

[4] Abu Dawud no. 4607 and At-Tirmithi no. 2672.

And may the peace and blessings of Allâh Almighty be upon Muhammad ﷺ, and upon his Companions.

The Permanent Committee

The *Imam* Supplicates After the Prayer and the Followers say “*Amin*”

Q In some areas, we see that the *Imam* raises his hands and supplicates after the obligatory prayers, while the followers answer “*Ameen*.” Please prove or disprove this practice with its evidence.

A All worship is based on conformity, so it is not permitted to say that this form of worship is legislated from the view of its basis, its number, or time or place except with a legislative evidence that proves that, and we do not know of such proof from the Prophet ﷺ — neither in saying, action, nor approval, and all good is in following his guidance ﷺ. In this case his ﷺ guidance is proven with evidences about what he ﷺ did after the *Salaam* (in prayer), and what his Rightly Guided *Khalifahs* and Companions adhered to, as well as those after them and those after them who followed them faithfully.

And whoever innovates a new matter that is against guidance of the Prophet ﷺ, his deed is rejected. The Messenger of Allâh ﷺ said,

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

“Whoever does a deed that is not in accordance with our matter, then it is rejected.”^[1]

So it is upon the *Imam* who supplicates in this manner, his followers who say “*Amin*” to his supplication, and all of those who raise their hands to bring forward their proofs. If they are not able to do so — and surely they are not able to do so — their

[1] Muslim 18/1718.

practice is rejected.

Putting that aside, we can now go on to explain what the Prophet ﷺ would do after he made his final *Salam*, which signals the end of the prayer. He would ask Allâh for forgiveness three times. And he ﷺ would say,

«اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ»

“O Allâh, You are As-Salaam (The One Who is free from all defects and deficiencies), and from You is all peace, blessed are You, O Possessor of majesty and honor.”^[1]

Al-Awza‘i was asked how the *Istaghfar* (seeking forgiveness) is to be done, so he answered one says, “*Astaghfirullah, Astaghfirullah.*” This is how it was recorded by Muslim, At-Tirmithi, and An-Nasa‘i, except with An-Nasa‘i it is, “When Allâh’s Messenger ﷺ turned from his prayer.” And he mentioned the *Hadith*. And in the narration of Abu Dawud it says that when Allâh’s Messenger ﷺ wanted to turn from his prayer he would seek Allâh’s forgiveness three times then say,

«اللَّهُمَّ أَنْتَ السَّلَامُ»

“O Allâh! You are As-Salaam..”^[2]

In the narration of ‘A’ishah, may Allâh be pleased with her, recorded by Abu Dawud and An-Nasa‘i she said that when Allâh’s Messenger ﷺ said the *Salaam* he would (then) say:

«اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ»

“O Allâh! You are As-Salaam, from You is all peace, blessed are You, O Possessor of majesty and honor.”^[3]

In a narration recorded by Muslim from Waraad the freed slave of Al-Mughirah bin Shu‘bah, he said, “Al-Mughirah bin Shu‘bah dictated a letter to Mu‘awiyah saying that at the

[1] Muslim no. 591, 592 and At-Tirmithi no.300.

[2] Abu Dawud no. 1513.

[3] Abu Dawud no. 1512 and An-Nasa‘i 1339.

end of every obligatory prayer the Prophet ﷺ would say

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِي لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ»

“None has the right to be worshipped except Allâh, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent. O Allâh, none can prevent what You have willed to bestow and none can bestow what You have willed to prevent, and no wealth or majesty can benefit anyone, as from You is all wealth and majesty.”^[1]

And in another narration also recorded by Muslim, via ‘Abdullah bin Zubair, it says that he would say after every prayer when he said the *Salaam*:

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ النُّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ»

“None has the right to be worshipped except Allâh, alone, without partner, to Him belongs all sovereignty and praise and He has power over all things. There is neither might nor strength except with Allâh, none has the right to be worshipped except Allâh and we worship none except Him. For Him are all favor, grace, and glorious praise. None has the right to be worshipped except Allâh and all religion is His although the disbelievers detest it.”^[2]

And he said, “Allâh’s Messenger would mention Allâh’s divinity with these at the end of every prayer.”

In another narration recorded by Muslim as well: “Allâh’s Messenger ﷺ would say:

[1] Al-Bukhari no. 844 and Muslim no. 593.

[2] Muslim no. 594.

«مَنْ سَبَّحَ اللَّهَ فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ، وَحَمِدَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ وَكَبَّرَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ فَتِلْكَ تِسْعَةٌ وَتِسْعُونَ وَقَالَ تَمَامَ الْمِائَةِ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، غُفِرَتْ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ»

“Whoever says ‘Subhanallah’ (How perfect Allāh is!) after every prayer thirty-three times, ‘Al-Hamdulillah’ (all praise belongs to Allāh) thirty-three times, ‘Allāhu akbar’ (Allāh is the greatest) thirty-three times, and then completes one-hundred by saying: None has the right to be worshipped except Allāh, alone, without partner, to Him belongs all sovereignty and praise and He has power over all things” – Allāh will forgive him his sins, even if they were like the foam of the ocean.”^[1]

Whoever wishes to learn supplications, then he should refer to the sections on supplications in books like *Jami‘ Al-Usul*, *Majma‘ Az-Zawaa‘id*, *Al-Mataalib Al-‘Aliyah bi Zawaa‘id Al-Musaanid*, and other similar books.

And may the peace and blessings of Allāh Almighty be upon Muhammad ﷺ, and upon his Companions.


The Permanent Committee

Supplicating to Allāh Almighty and Beseeching Him by the Qur’an

Q Is it permissible for someone to say in his supplication: “I ask You by every name that belongs to You: what You have named Yourself with or what You have mentioned in the Qur’an”


And then to add after that: “And make for me through the Qur’an spaciousness after constraint, an opening after difficulty, and a way out after hardship?”


[1] Muslim no. 597

 There is no harm in this supplication because it has been mentioned in an authentic *Hadith* recorded by Ahmad and others, and there is no harm in what was mentioned after it because the Qur'an is Allâh's Speech. He Almighty has made it a cure, a means of guidance, and a mercy.

Ibn Jibreen


Facing the *Qiblah* and Raising the Hands During Supplication


 For one's prayer to be answered, are raising the hands and facing the *Qiblah* requisite elements of the supplication?

 Raising the hands during supplication as well as facing the *Qiblah* — the noblest direction to face — is a stressed Sunnah. However, the acceptance of our prayers is not conditional on doing so. For indeed Allâh accepts the supplication of the sincere Muslim when he supplicates even if he does not raise his hands or face the *Qiblah*. It is not necessary for the person supplicating to raise his hands in order for Allâh to accept his supplication. Here there could be other factors that prevent its acceptance even though the hands were raised.

Ibn Jibreen

Saying Supplications Against One's Children

 Many mothers and fathers say supplications against their children when they make a mistake or an error. Please advise them regarding this.

 Our advice to parents is to forgive and overlook the shortcomings of their children when they are young. They must be patient in face of a harsh word or some other harm because children have minds that are not fully developed, which is why they err in speech and in deed. So it is hoped that the parents will be patient and overlook that. If a father is gentle

and forgives his son, that son will appreciate the gentleness and sincerity shown to him, and he will likely see his own faults and be penitent.

However, some parents commit the great error of supplicating against their own children, praying for death, affliction, or disease to befall them. Some parents may do so continually in one sitting, until eventually, when their anger subsides, they become sorry for the prayers they invoked against their children. They become sorry because the parent inherently feels love and gentleness to his child. And the only reason they said such things in the first place was the severe anger they were feeling.

Allâh Almighty pardons such a person, for He Almighty says:

﴿وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتَعْجَالَهُمْ بِالْخَيْرِ لَفُضِيَ إِلَيْهِمْ أَجْلُهُمْ﴾

“And were Allâh to hasten for mankind the evil (they invoke for themselves and for their children, etc. while in a state of anger) as He hastens for them the good (they invoke) then they would have been ruined.”^[1]

Therefore, it is compulsory upon parents to be patient and to forbear; instead of praying against their own children, they should discipline them, and — if necessary — to strike them lightly to make them cease their mischief. This reasoned striking could have a stronger effect than other forms of discipline. And we never know, perhaps that prayer might be written and take its course. And Allâh Almighty knows best.


Ibn Jibreel

“I Supplicated, but I wasn’t Answered”

Q I spent the last ten years, on and off, asking Allâh Almighty to provide me with a righteous husband and with righteous children. But some of this never happened, and I know that it is Allâh’s will and that there is nothing

^[1] Yunus 10:11.


that can ward off his decree. My question is this: I have stopped supplicating since a short time ago, not from despair for an answer to my prayers, but because I began to think that what I was asking for was not in my best interests. I thought this because Allâh Almighty did not answer me. I decided to desist from supplicating because Allâh Almighty knows best what will benefit me, regardless of my strong and persistent desire to have my prayers realized. What must I do in this situation? Do I continue supplicating, or do I resign myself to the fact that what I am asking for is not in my best interests, and thus stop asking?

 It is mentioned in a *Hadith* that the worshipper's supplication will be answered, as long as he does not hurry, feeling that the answer is delayed, then lamenting the delay, and then abandoning supplicating altogether. This person says, "I supplicated and I supplicated, but I was not answered." Allâh Almighty may delay answering a prayer for a number of reasons. And in one *Hadith*, it is mentioned that Allâh Almighty gives one of three things to the one who invokes Him: He answers his prayer by giving to him what he asks, He saves his reward for the Hereafter, or He repels an evil from him.

So, sister, you should not be hasty; rather, you should continue supplicating, even if this continues for many more years. Also, you should not reject an equal (equal in looks, lineage, wealth, etc.) if he proposes to you, even if he is old or is already married. Perhaps, Allâh will give you much good in that.

Ibn Jibreen

Supplicating for Purely Worldly Things During the Prayer

 Is it permissible for us to supplicate during the prayer for purely worldly things? Also, is it better to supplicate after the prayer is completed, after the first *Tashahhud*, or

while prostrating?



It is not permissible to supplicate in prayer for purely worldly things, like the realization of lusts, more money, or a beautiful wife. But if one has a dire need among worldly matters that will help him in his religion, it is then permitted to ask for such things. For example, one may ask for a wife to protect himself from the unlawful, to have money so that he doesn't have to depend on people, and so on. And the Sunnah after the obligatory prayers is what is found reported about statements of remembrance. There is no harm in supplicating after that with what is easy. And it is Sunnah to supplicate after the last *Tashahhud* and during the prostration, which is among the circumstances in which it is hoped it will be responded to. And Allâh knows best.

Ibn Jibreen

This Supplication is not Acceptable



I often fast voluntary fasts so that Allâh Almighty will forgive me those sins and errors that I do unknowingly. I practice my religion and I thank Allâh Almighty for this. However, my mother prays for my fasting not to be accepted. I don't know why she does this, especially since my fasting has no detrimental effect on my household duties and since she doesn't need me. I am confused and nervous, for I fear that Allâh Almighty may not accept my fast, especially since the supplication of a parent is accepted. What is your view in this matter?



We commend you on your diligence in voluntary acts of worship; continue doing so. Excuse yourself before your mother by explaining to her that this is a good deed and that although a mother's right upon her child is great, this noble deed does not prevent you from fulfilling that right, from serving her, and from fulfilling your responsibilities to her. Moreover, she should encourage you and follow your pattern in doing

good; she – as well as all of us – are in need of performing voluntary fast and prayer, so that our ranks are raised and our sins are forgiven.

Her prayer against you is not accepted – by the will of Allâh – especially because you have done a good deed, intending mercy and forgiveness from your Lord.

Ibn Jibreel

Wiping One's Face After Supplicating

Q The questioner asks two questions. First, what is the ruling regarding wiping one's face after supplicating? Second, is it allowed for a man to shake hands with a woman?

A The only narrations that indicate the permissibility of wiping the face after supplication are weak. Therefore, the stronger of the two opinions is not to wipe the face with one's hands. Some scholars permit this practice, arguing that the weak narrations strengthen each other, raising them to a level of acceptability. But even though the narrations might strengthen each other, they may only reach the level of *Hasan* by virtue of others, as mentioned by Al-Hafiz Ibn Hajr in *Bulugh Al-Maraam*. The point is that this practice is not mentioned in any authentic *Hadith* — the Prophet ﷺ did not do it after the rain prayer or after any other situation wherein he raised his hands, like when he was at As-Safa and Marwa, 'Arafaat, Muzdalifah, or at the *Jimaar*. Because he was not reported to have wiped his face after supplicating, it becomes clear that it is better not to do so.

As for the second question, it is not permissible for a Muslim man to shake hands with an unrelated woman, even if it is her who stretched out her hand to him. He should inform her that it is not permissible for a man to do so, and she is only allowed to shake the hand of a *Mahrim* (i.e., one she is allowed to be alone with), like her brother or her father's brother. As for the unrelated, it is not allowed for the man or the woman due to the

saying of the Prophet ﷺ said,

«إِنِّي لَا أَصَافِحُ النِّسَاءَ»

“Verily, I do not shake the hands of women.”^[1]

And due to the saying of ‘A’ishah, may Allâh be pleased with her, in the authentic *Hadith*, “The Messenger of Allâh’s hand never touched the hand of a women; he would take their pledge of allegiance only through speech.”

And due to the saying of Allâh Almighty:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾

“Indeed in the Messenger of Allâh you have a good example to follow.”^[2]

Ibn Baz

The Supplication that Brings Sustenance

Q What is the supplication that brings sustenance and blessings with it?

A I am not aware of a specific supplication that causes sustenance to come; yet fearing Allâh Almighty is from the most potent means of causing sustenance to come. Allâh Almighty says:

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

“And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine.”^[3]

For this reason you should supplicate asking Allâh Almighty to provide you with lawful, good, and blessed sustenance, for Allâh

[1] Ibn Majah no. 2874 and An-Nasa’i no. 4186.

[2] *Al-Ahzab* 33:21.

[3] *At-Talaq* 65:2-3.

Almighty loves those who persist in their supplications. Allâh Almighty said:

﴿ادْعُونِي أَسْتَجِبْ لَكُمْ﴾

“Invoke me, I will respond to your (invocation).”^[1]

He Almighty also said:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ﴾

“And when My servants ask you concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me.”^[2]

Ibn ‘Uthaimin

Supplication for one Whose Heart Feels Constricted

Q What is the most potent supplication one can make when one’s heart feels constricted?

A Removing hardship and opening the breast of man are in the Hand of Allâh Almighty Alone. If you are afflicted with a hardship, if you feel yourself hampered or inhibited, turn to Allâh Almighty and ask Him to remove your hardship. Do what the Messenger of Allâh ﷺ used to do when hardship befell him, he would turn prayer and he used to say when afflicted:

«لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ»

“None has the right to be worshipped except Allâh, the Magnificent, the Forbearing. None has the right to be worshipped except Allâh, Lord of the magnificent throne. None has the right to be worshipped except Allâh, Lord of the heavens, Lord of the Earth and Lord of the noble throne.”^[3]

The Permanent Committee

[1] Al-Ghafir 40:60.

[2] Al-Baqarah 2:186.

[3] Al-Bukhari no. 6346 and Muslim no. 2730.

The Ruling on Praying for the Disbeliever or Against Him

Q Do we supplicate and ask for death, destruction, and punishment for the apostate and the disbeliever. Or do we ask for them to become guided? When do we pray for them and when do we pray against them?

A If the apostate is causing harm for Allâh's servants and if he is wronging them, then there is no harm in supplicating and asking for his destruction, in order to be saved from his harm.

If this is not the case, then it is better to supplicate and ask for his guidance. Those who are vested with authority (the ruler) must invite the apostate to Islam, to warn him for a period that does not exceed three days. Or, if they feel that it is more appropriate, they can forego the three-day delay and kill the apostate immediately. If the ruler does give the apostate three days, and the three days pass without him returning to Islam, it becomes compulsory to kill him. The Prophet ﷺ said,

«مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ»

“Whosoever exchanges his religion, kill him.”^[1]

The case of the disbeliever, in terms of supplication either for or against him, is the same as the apostate.

Ibn ‘Uthaimin

^[1] Al-Bukhari no. 3017.

Al-Birr,^[1] and Joining Relations

The Duty of a Child Toward His Parents

Q I have a grandmother who has passed away; she was very dear to me, may Allâh have mercy upon her, and I will never forget her. What is incumbent upon me to do for her now, so that I may feel that I have done at least a small percentage of what I am obligated to do for her?

A It is permissible for you to supplicate for her, ask Allâh Almighty to forgive her, give charity on her behalf, and perform *Hajj* and *Umrah* on her behalf – all of these deeds benefit her. May Allâh Almighty accept from you and reward you. It is her right upon you that you should execute the instructions of her will, if she in fact has an Islamic will that she left with you. You should also honor her friends and solidify the relation between yourself and her close relations like your uncles and their children for example. This is because of what is reported from the Prophet ﷺ that a man asked him, “Is there any duty toward my parents left for me to perform after their death?”

The Messenger of Allâh ﷺ said,

«نَعْمَ، الصَّلَاةُ عَلَيْهِمَا، وَالِاسْتِغْفَارُ لَهُمَا، وَإِيفَاءُ بَعُودِهِمَا مِنْ بَعْدِ مَوْتِهِمَا، وَإِكْرَامُ صَدِيقِهِمَا، وَصِلَةُ الرَّحِمِ الَّتِي لَا تُوَصَّلُ إِلَّا بِهِمَا»

“Yes pray for them, ask Allâh to forgive them, execute their final instructions, honor their friends, and keep good ties with relations

[1] *Al-Birr* in this context refers to acts of kindness to relatives and obedience to parents.

that are not joined except through them.”^[1]

And may Allâh guide us.

Ibn Baz

Repent to Allâh Almighty

Q Once, I became very angry at my mother, and I said in front of my older brother, “By Allâh, if she wasn’t my mother, I would have burned her.” Is there a sin against me for what I said, even though I later regretted saying it?

A Without a doubt, this is a great sin, for you have sworn by Allâh Almighty to do something to your mother (burning her) that we are not even allowed to do to the enemy disbelievers during battle. You have wronged your mother, the mother that has such a great right upon you. You should have been patient if she did something, and you should have reciprocated her anger with your love and gentleness. Therefore, it is incumbent upon you to repent to Allâh Almighty and to regret what you have done; furthermore, you must ask your mother to forgive you and pardon you. And Allâh Almighty accepts repentance from His servants and he forgives evil deeds.

Ibn Jibreen

His Mother Asked Him to Divorce his Wife

Q A man married a woman, who bore children for him, then his mother asked him to divorce her without reason and without fault in the wife’s religion; instead, it was for some personal reason. The man’s sister as well as others tried to appease the mother, but she was inexorable and would only be appeased by him divorcing his wife. The mother left her son’s home and moved in with one of her daughters. The man felt guilty for her leaving, but he loved

^[1] Abu Dawud no. 5142 and Ibn Majah 3664.

his wife, from whom he had only experienced goodness. What should he do?

A If the reality of the wife is as the questioner described – that she is upright, that he loves her and cherishes her, that she didn't do wrong to his mother, that the mother hated her for some personal reasons – he is not obligated to divorce her out of obedience to his mother. For it is confirmed that the Prophet ﷺ said,

«إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ»

“Indeed, obedience is only in what is good.”^[1]

He should, however, be dutiful to his mother, visit her, try to appease her, buy things for her, and console her in any way possible. She should then, by the will of Allâh, open her heart and be pleased. In other words, he should do everything in his power short of divorcing his wife. And only Allâh Almighty can help. O Allâh, send blessings upon Muhammad ﷺ and upon the followers of Muhammad.

The Permanent Committee

Taking their Permission before Leaving

Q Does one have to obey one's parents in everything? For example, in leaving the house for any reason and to go to any place or to take up some work?

A It is obligatory to obey parents, except in the disobedience of Allâh Almighty. Allâh Almighty said:

﴿وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٣٣﴾ وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا ﴿٣٤﴾﴾

“Nor shout at them but address them in terms of honor. And lower unto them the wing of submission and humility through mercy, and say: My Lord! Bestow on them Your Mercy as they

^[1] Al-Bukhari no. 7257 and Muslim no. 1840.

did bring me up when I was small.”^[1]

And Allâh Almighty’s saying:

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا﴾

“And We have enjoined on man to be good and dutiful to his parents, but if they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, then obey them not.”^[2]

Al-Birr, (or being “dutiful” to them) is realized by serving them and executing their commands according to one’s ability, and being kind and having mercy on them. It is also a part of *Al-Birr* to ask their permission before traveling on a journey that is not obligatory – for example, voluntary *Jihad*, business, or a vacation. If the journey is obligatory for one to perform – like the case defensive war, the obligatory *Hajj* when all of its conditions are met, and going out to seek the obligatory types of knowledge, etc. – then one is allowed to go without taking permission from one’s parents. However, it is better to appease them by informing them of the benefit of going and the Islamic ruling regarding doing so in a manner that might result in their approval, for the Prophet ﷺ said,

«رِضَا الرَّبِّ فِي رِضَا الْوَالِدِ وَسَخَطُ الرَّبِّ فِي سَخَطِ الْوَالِدِ»

“The pleasure of the Lord is in the pleasure of the parents; the anger of the Lord is in the anger of the parents.”^[3]

And Allâh knows best.

Ibn Jibreen

[1] *Al-Isra’* 17:23-24.

[2] *Al-Ankabut* 29:8.

[3] *At-Tirmithi* no. 1899.

A Mother Has Three Rights; A Father, One

Q Why did Allâh Almighty favor the mother over the father, in that Allâh's Messenger ﷺ specified a right to her three times, and the father only once?

A It is confirmed in the *Sahih* that Abu Hurairah reported that a man once came to the Messenger of Allâh ﷺ and said, "Who has the most right upon me for my good company?" He said,

«أُمُّكَ»

"Your mother."

"Then who?"

«أُمُّكَ»

"Your mother."

"Then who?" The Prophet ﷺ again answered,

«أُمُّكَ»

"Your mother."

The man asked for a fourth time, "Then who?" This time he answered,

«أَبُوكَ»

"Your father."^[1]

This *Hadith* illustrates the great right a mother has, a right that is even greater than a father's: three times greater. The mother is given three rights for her patience, for the hardship she underwent during pregnancy, delivery, and of raising and training her children. These are things the father doesn't have to go through, but even still, he is given one right for spending

[1] Al-Bukhari no. 5971 and Muslim no. 2548.

on the children, for training them, for providing them with education, and so on. And Allâh Almighty knows best.

Ibn Jibreen

I want to Marry a Woman, but My Mother is not Pleased with My Choice

Q I wish to marry a girl, whom my father is pleased with. She has consented to my proposal and her family approves of the match. The only problem is that my mother has not consented and she is not pleased with the match. Do I marry this woman despite my mother's dissatisfaction or not? And if I do marry her, am I undutiful to my mother? Please help me; I pray that Allâh rewards you well.

A Because a mother's right is so great, being dutiful to her is from the greatest of obligations, I advise you not to marry this woman. Remember that sincerest to a child is his mother, so perhaps she knows something about the character of this woman, a defect that will only bring you grief. Also remember that there are many other women out there. Allâh Almighty said:

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

"And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty) and provide for him from where he never expected it."^[1]

And without a doubt, being dutiful to one's mother is part of fearing Allâh Almighty and keeping one's duty to Him. However, if the mother is not religious or is not a Muslim, and the proposed woman is, then you don't have to obey your mother in this case, because the Prophet ﷺ said,

«إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ»

^[1] At-Talaq 65:2-3.

“Indeed, obedience is only in what is good.”^[1]

May Allâh guide us all to what pleases Him. And may Allâh make easy for you what is in your best interests in terms of safety, religion, and worldly matters.

Ibn Baz

He Hit His Father Who Was Drunk

Q The father — a drunkard — began to beat his wife while he was drunk. The questioner, who is their son, beat his father to save his mother from the attack. In the end, the father kicked them both out of the house. The questioner asks: What is the ruling for what I did and will Allâh Almighty punish me for it?

A To answer this question, I must address the father first, and then the son. As for the father, you must abandon drinking, because it is from the major sins. The Messenger of Allâh ﷺ cursed the drinker of alcohol and Allâh Almighty said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾﴾ وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأَحْذَرُوا فَإِن تَوَلَّيْتُمْ فَأَعْلَمُوا إِنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ ﴿٩٢﴾﴾

“O you who believe! Intoxicants (and all kinds of alcoholic drinks), gambling, Al-Ansab (stone alters for the sacrifice of animals), and Al-Azlam (arrows for seeking luck or decision) are an abomination of Shaytan’s handiwork. So avoid (strictly all) that (abominaion) in order that you may be successful. Shaytan wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from the Salah. So, will you not

[1] Al-Bukhari no. 7257 and Muslim no. 1840.


then abstain? And obey Allâh and the Messenger, and beware and fear Allâh. Then if you turn away, you should know that it is Our Messenger's duty to convey (the Message) in the clearest way."^[1]


Drinking alcohol is also detrimental to your physical and mental health. So I advise you to repent to Allâh, to abandon your drinking before death overtakes you, a time when you will really regret your drinking, a time when it is too late for regret.

As for the son: There is nothing wrong with what you did to save your mother. However, if it is possible in such a situation to restrain the father from beating the mother without hitting, then the son is not allowed to hit him. But if the situation can only be remedied through physical force, then there is no choice but to use it.

Ibn 'Uthaimin

I Want to Marry a Girl, But My Father is not Pleased with my Choice

 I have chosen a girl to marry, suitable both in manners and in religion. When I informed my father, though, he refused my choice. I tried to convince him but he was relentless. I wished to know his reason, but he said that there was no reason. I am confused: should I obey my father or not? I am deeply wounded mentally because of this predicament. Please advise me about what is right for me to do — And I pray that Allâh Almighty will reward you well.

 This question requires me to give advice twice: first to your father who refuses to allow you to marry a girl whom you describe as suitable both in character and in religion. It is incumbent upon him to allow to marry her, unless he has a *Shari'ah* reason to refuse. If he has such a reason, he should

^[1] *Al-Ma'idah* 5:90-92.

explain it to you until you are convinced and satisfied. Otherwise, he should imagine his own father refusing him from marrying a girl he liked, both in her religion and in her character. Wouldn't he see that his own father was restricting his freedom if he did? If he wouldn't like such treatment from his father, then how can he treat his own son similarly? Indeed the Prophet ﷺ said,

«لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ»

"One of you does not believe until he loves for his brother what he loves for himself."^[1]

So it is not allowed for your father to forbid you from marrying this woman without a *Shari'ah* reason in which case he would clearly explain it to you.

As for the advice to you: If you are able to leave this girl and find another that your father will be satisfied with, then do so, because you will be pleasing your father. If you are not able to do so, owing to your heart being attached to her, and if you are afraid that your father will refuse you again, as some people are even jealous of their own children, then it is permissible for you to marry her, even if he dislikes it.

Perhaps he will be satisfied by what he sees from the two of you after you get married. I ask Allâh to decree for you what is best for you in both considerations — pleasing your father and choosing the right girl.


Ibn 'Uthaimin

Teaching a Mother her Religious Duties is a Part of Being Dutiful to Her

Q Since my father died, my mother has lived with us. She is illiterate and is incapable of memorizing even short chapters of the Qur'an. Nonetheless, she performs her

[1] Al-Bukhari no. 13 and Muslim no. 45.


obligatory and voluntary worship (prayer and fasting) assiduously. What is the best way to be dutiful to her so that we may achieve Allâh's pleasure?


 It is incumbent upon you to be dutiful to her in religious as well as customary matters. In religious matters, you should teach her what is obligatory upon her in terms of worship, in deeds of speech and of action, being gentle and patient with her in any of her shortcomings. If she becomes angry and speaks harsh words with you, you must be patient.

And remember, completeness in anyone can only come after a long period of patience and perseverance.

Ibn 'Uthaimin

It is Compulsory to be Dutiful and Good to One's Parents

 O noble Shaikh, my children disobey me and don't perform the slightest of duties owed to me or to their mother — even though she is old and has poor sight. Please advise them and clarify for them the rights of parents.

 It is compulsory upon children to obey their parents in what is good, to be kind and dutiful to them and to avoid disobeying them in what does not contradict the *Shari'ah*. Allâh Almighty says:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا﴾

“And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents.”^[1]

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهَنَا عَلَىٰ وَهْنٍ وَفَصَّلَهُ فِي عَامَيْنِ أَنْ
أَشْكُرَ لِي وَلِوَالِدَيْكَ إِلَىٰ الْمَصِيرِ﴾

“And We have enjoined on man (to be dutiful and good) to his

[1] *Al-Isra'* 17:23.

parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years – give thanks to Me and to your parents, – unto Me is the final destination.”^[1]

Someone asked the Prophet ﷺ, “Which is the most virtuous deed?” He said,

«الصَّلَاةُ عَلَى وَفْتِهَا»

“Salah on time.”

“Then what?” The Prophet ﷺ said,

«بِرُّ الْوَالِدَيْنِ»

“Dutifulness to both parents.”

“Then what?”

«الْجِهَادُ فِي سَبِيلِ اللَّهِ»

“Fighting in the way of Allâh.”^[2]

Its authenticity is agreed upon.

The Messenger of Allâh ﷺ also said,

«أَلَا أُتَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟»

“Shall I not inform you of the worst of the major sins?”

His Companions said, “Yes, O Messenger of Allâh.” He said,

«الْإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ»

“Associating partners with Allâh, disobeying parents..”

he was reclining, then he sat up and said:

«أَلَا وَقَوْلُ الزُّورِ، وَشَهَادَةُ الزُّورِ»

“And false speech, rather, false testimony.”^[3]

[1] Luqman 31:14.

[2] Al-Bukhari no. 5970 and Muslim no. 85.

[3] Al-Bukhari no. 5976 and Muslim no. 87.

There are a number of verses in the Qur'an and sayings of the Prophet ﷺ that mention the importance of duty and obedience to parents. And may Allāh guide us to the truth.

Ibn Baz

Who are *Al-Arhaam*, the Relations of the Womb whom it is Required to Nurture relations with?

Q Who are one's *Al-Arhaam* (relatives by virtue of the womb) and *Dhul-Qurba* (near relatives)? I have heard some people say that one's wife's relatives are not from the *Al-Arhaam*?

A *Al-Arhaam* are your relatives from both your father's and mother's side. They are the ones who are meant in Allāh Almighty's saying in *Surahs Al-Anfal* and *Al-Ahzab*:

﴿وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ﴾

"But kindred by the womb are nearer to one another regarding inheritance in the decree ordained by Allāh."^[1]

The closest relations are parents, grandparents, children and grandchildren. After them come brothers and sisters and their children, followed by one's father's brothers and sisters and their children. Then come one's mother's brothers and sisters and their children. A man asked the Messenger of Allāh ﷺ, "Whom should I be most dutiful to, O Messenger of Allāh?" He said,

«أُمَّكَ»

"Your mother."

"Then whom?" The Prophet ﷺ said,

«أُمَّكَ»

^[1] *Al-Anfal* 8:75 and *Al-Ahzab* 33:6.

“Your mother.”

“Then whom?”

«أُمَّكَ»

“Your mother.”

“Then whom?”

«أَبَاكَ ثُمَّ الْأَقْرَبَ فَالْأَقْرَبَ»

“Your father, and then in order of relation beginning with the closest (to you).”^[1]

The wife’s relatives are not *Arhaam* to the husband unless they are his relatives too, but they are the *Arhaam* to any children that they bear. And with Allâh is the facilitation to do what is right.

Ibn Baz

My Parents are not on Good Terms; if I Take the Side of One, the Other Becomes Angry

Q I’m twenty-five years old; my parents fight constantly day and night. If I obey one, the other becomes angry and accuses me of being disobedient and undutiful. O noble Shaikh, what should I do to be dutiful to them both? And am I undutiful to my mother if I obey my father and vice versa?

A The answer to this is that we say that obedience to parents is one of the most important obligations upon people. Allâh Almighty says:

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا﴾

“Worship Allâh and join none with Him in worship, and do good to parents.”^[2]

[1] Abu Dawud no. 5139 and At-Tirmithi no. 1897.

[2] *An-Nisa’* 4:36.

And He said:

﴿وَفَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا﴾

“And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents.”^[1]

And He the Almighty said:

﴿إِنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَىٰ الْمَصِيرِ﴾

“Give thanks to Me and to your parents, – unto Me is the final destination.”^[2]

There are also a great many *Hadiths* in this regard. It is obligatory for one to be obedient to both parents, with one’s wealth, labor, position, or in anything that one can be obedient to them in. Allâh Almighty said:

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصْلَ لُحْمٍ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَىٰ الْمَصِيرِ﴾ وَإِنْ جَاهِدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا﴿

“And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years — give thanks to Me and to your parents, — unto Me is the final destination. But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not, but behave with them in the world kindly.”^[3]

So he ordered keeping the company of these two idolatrous parents who struggle ceaselessly ordering their children to commit *Shirk*. Yet Allâh ordered keeping company with them in a kind way. If that is the case, then you in your specific situation should do two things. First, try to make a truce between them as

[1] *Al-Isra’* 17:23.

[2] *Luqman* 31:14.

[3] *Luqman* 31:14-15.

much as you are able to, and try to reduce the enmity and feud between them. Both husband and wife have rights, and they must come to realize what each has to do for the other. Try to set an example in order to establish a purer atmosphere in your home. Second, you have to be dutiful to each of them. You can perhaps avoid the anger of your father, by being dutiful to your mother when he is not around, and vice versa. Most importantly, though, you should not be stagnant or satisfied with the way things are between your parents. At the same time, explain to each parent that obedience to one of them does not mean disobedience to the other; both have rights over their children according to the order of Allâh.

Ibn ‘Uthaimin

Obeying Allâh Almighty is Given Preference Over Obeying Relatives

Q I intended to go to Makkah for ‘Umrah, but when I announced my trip, I was told that I would have to visit relatives over there. If I went, I would have to meet my husband’s brother along with other relatives, and I would be forced to uncover my face in front of him. In the end, I decided not to go, seeking Allâh’s pleasure. Is this correct? Please advise me.



Allâh Almighty said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ﴾

“O you who believe! Obey Allâh and obey the Messenger, and those of you (Muslims) who are in authority”^[1]

So He placed obeying those who are in authority after obeying Allâh and His Messenger; if there is a conflict between obeying Allâh and His Messenger and obeying those in authority, then obeying Allâh and His Messenger takes precedence.

[1] An-Nisa’ 4:59.

For this reason there is no obedience to a creature in what is disobedience to the Creator. You are not allowed to uncover your face in front of your husband's brother; doing so is unlawful. So you should cover your face even if it leads to discord between you and your relatives, for it is they who are causing the discord, and their case is such that they are not to be obeyed in disobedience to Allâh Almighty.

So you must fulfill what is obligatory upon you and know that you will be in the right against them if they sever relations with you merely because you are maintaining the limitations that Allâh has made. It is obligatory for them to say, "We hear and we obey" regarding Allâh's rules, and not to prefer customs and practices to Allâh's *Shar'iah*, because the *Shar'iah* is the rule, not what is ruled over; and customs are governed by the *Shar'iah*, they are not the rule.

And perhaps the most dangerous of relations to a woman are her husband's relatives, more dangerous even than total strangers. This is because of the saying of the Prophet ﷺ when he prohibited entering upon women and warned against it saying:

«إِيَّاكُمْ وَالذُّخُولَ عَلَى النِّسَاءِ»

"Beware of entering upon women."

Somebody asked, "What about the *Hamwu* (the husband's brother and other relatives)?" He said,

«الْحَمُّو الْمَوْتُ»

"The *Hamwu* are death!"^[1]

This means that the *Hamwu* (the husband's relatives) are evil for her and that she should never be alone with them. One of them is so dangerous to her because he comes in and out of the house without anyone saying or noticing anything about it. The *Shaytan* flows through him like blood and is able to whisper to him and entice him toward evil. The *Shaytan* has too many

[1] Al-Bukhari no. 5232 and Muslim no. 2172.

victims in this regard, where a woman's husband's male relatives cause her to suffer.

To summarize, the questioner must cover her face in front of her husband's brother, even if this leads to his family becoming angry or staying away from her. She should make efforts to reconcile with them, but if they refuse, the sin is upon them.

Ibn 'Uthaimin

I Stopped Visiting My Relatives For Fear of Trouble

Q I have relatives that I want to visit – especially since the Prophet ﷺ ordered us to do so – but I don't because when I go there, the women [who are *Muharamaat* (i.e., whom I am not allowed to be alone with)] shake my hand. They don't know that it is unlawful for a man to shake a woman's hand. Is it wrong for me to stop going, especially since I cannot tell them that it is unlawful?

A Rather you are required to tell them and their husbands that this practice is unlawful and to explain to them that they are not allowed to shake hands with non-*Mahram* males. At the same time, don't stop visiting them. When the women there extend their hands to you, don't extend yours to them; moreover, order them to wear the *Hijab*, and cover their faces and hair, and not to shake hands with non-*Mahram* men. If you visit them and advise them, you have accomplished two things: you have established good relations with your relatives and you have taught them the truth.

As for stopping your visits because of the wrong you see, I don't concur. It is better for you to accomplish both orders: to visit them and to call them to the truth.

Ibn Jibreen

Someone Sins in Private: How to Advise Him

Q One of our neighbors does evil things in his house, but he doesn't openly do those things in front of people. Through certain means, we know what he does. Should we advise him, even though he doesn't openly do these deeds?

A What is legislated for you is to advise him secretly in a manner that is between you and him only. You should also supplicate for him to be guided. But don't backbite him and tell others because the Prophet ﷺ said,

«مَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ»

“Whoever covers (the sins) of a Muslim, Allāh will cover his sins in this world and in the Hereafter.”^[1]

Ibn Baz

It is Forbidden to Help Another in Sin

Q My father smokes, and he often asks me to go out to buy cigarettes for him. Should I obey him? If I do obey him, am I sinning, keeping in mind that if I don't obey him, problems will ensue?

A It is obligatory for your father to stop smoking because of the manifold harms that are associated with smoking, and because it is from the *Khaba'ith* that Allāh Almighty mentioned regarding his Prophet ﷺ:

«وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثِ»

“He allows them as lawful At-Tayibaat (all good and lawful things), and prohibits them as unlawful Al-Khaba'ith (all evil things).”^[2]

^[1] Muslim no. 2699

^[2] Al-A'raf 7:157.

And Allâh Almighty has permitted only the *Tayibaat* for His servants, as mentioned in this verse of *Surat Al-A'raf*.

And his saying in *Surat Al-Maidah*:

﴿يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمْ الْطَيِّبَاتُ﴾

“They ask you what is lawful for them? Say: Lawful unto you are *At-Tayibaat* (all that is lawful and good).”^[1]

Thus there are *Al-Khaba'ith* and *At-Tayibaat*, and smoking is from the former kind that is harmful.

Your father, and others like him, must repent to Allâh Almighty and forsake sitting with those who continue smoking. You are not allowed to help him sin in this situation or in any other that involves sinning. Allâh Almighty said:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

“Help you one another in *Al-Birr* and *At-Taqwa* (virtue, righteousness, and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is severe in punishment.”^[2]

You and your brothers and uncles — should there be such — should advise him and warn him with the previously mentioned verse and the saying of the Prophet ﷺ:

«الدينُ النَّصِيحَةُ»

“The religion is sincere advice”

They asked: “O Messenger of Allâh! To whom?” He ﷺ said:

«اللهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلَا ئِمَّةَ الْمُسْلِمِينَ وَعَامَّتِهِمْ»

“To Allâh, His Book, His Messenger, the Imams of the Muslims and their masses.”^[3]

[1] *Al-Ma'idah* 5:4.

[2] *Al-Ma'idah* 5:2.

[3] Muslim no.55.

I ask Allâh to bring your father to what is good and to help him to repent from this and all other acts of disobedience, and to make you one of his helpers in good. Verily, Allâh hears all and is near.

Ibn Baz

You Cannot Leave For *Jihad* Without Your Parents' Permission

Q I am twenty years old and I wish to go fight in the way of Allâh Almighty in Afghanistan; I am eager to die a martyr — by the will of Allâh. Unfortunately though, my father refused allowing me to go, without having given me any reason. I have two older brothers who are capable of taking care of all household affairs without me. What should I do to please my father and to convince him to allow me to go?

A You cannot go abroad for *Jihad* without permission from your parents because the Messenger of Allâh ﷺ ordered seeking their permission for that. You are better off being dutiful to your parents and being obedient to them in what is good. We hope that for this you will get the reward of struggling in Allâh's cause.

Ibn Baz

Your *Jihad* Must be with Your Parents' Approval

Q I am a student of knowledge who is eighteen years of age. Can I participate in *Jihad* without telling my father and older brothers? But keep in mind that I have already performed 'Umrah?

A In our countries, the situation has not reached the level where *Jihad* is obligatory on every individual. Therefore, you can only go if your parents are pleased and give you

permission. As for *Hajj*, you must perform it as early as possible, unless *Jihad* becomes obligatory, in which case you can delay the *Hajj*.

Ibn Jibreen

First Convince Your Father, then Marry Her

Q I am a young man who lives in a nomadic tribe. I have chosen a girl to marry, and my choice was based upon her religion and her knowledge. However, my father has refused because of our local custom, a custom that prohibits the following: because she is from another area, she does not speak our local dialect. If I go against his order and marry her, am I undutiful to him?

A First try to convince your father that this is the right girl for you, in terms of your desire for her, in terms of her religion and her knowledge. If he isn't convinced, try to find someone else who not only pleases you, but also is a satisfactory choice to your father. If, however, you feel that you will be delayed or that you will find no other satisfactory girl, you can marry this one.

Ibn Jibreen

If Parents Ask their Children to Abandon What is Sunnah

Q Is someone allowed to abandon a Sunnah in order to please his parents? For example, if his parents tell him not to wear a long shirt. And in this case, is there a difference between a recommended Sunnah and an obligatory Sunnah?

A If obeying one's father means contradicting one of Allâh's orders or means perpetrating what Allâh has forbidden, then there is no obedience to creation in what is disobedience to the Creator. So you cannot obey your father in something that

involves disobedience to Allâh Almighty.

The Permanent Committee

A Father's Relationship to His Children After Marriage

Q What are the Islamic regulations regarding the relation between parents and their married children? Please explain, because parents' intrusion in the affairs of their child's family often leads in discord.

A The relationship between parents and their children after marriage is one of duty and devotion. Thus the child must be dutiful to his parents before and after he is married. Meanwhile, the parents must be good to their children since they are among their kin and nurturing ties among them is obligatory. So it is not allowed for them to harm their children by creating problems between their son and his wife. If the son sees no other choice, if he thinks it impossible to live with them, he can live in another home, while still fulfilling his duties as a faithful son.

Ibn 'Uthaimin

Be Patient — Be Good to Your Mother

Q I would like to present to your eminence a problem that my brothers and myself have with my mother. Her bad behavior often causes us not to treat her properly. We are fearful of Allâh in this matter because we don't want to be undutiful and as a result lose out in this life and in the next due to her Shaytanic plots. She often criticizes our religious dedication and calls us "*Mutaw'ah*" even though she has herself memorized the last thirtieth of the Qur'an, and regularly fasts on Mondays, Thursdays, three days every month and performs other kinds of voluntary prayer and fasting. Even when we performed *Hajj*, before we began the

return journey she returned to cursing, abusing and beating us to such a degree that she cursed our honor, integrity and supplicated with prayers against us the likes of which no mother would utter against her own sons. We often hope to be free of her or for us to die, just so we can be saved from her evil. The situation only goes from bad to worse. O noble Shaikh, what can we do with our mother and how do we make a just balance between her behavior and our lives?



The answer to this question must consist of two parts. The first part is advice to the mother, if what was said about her is true, then I advise her to fear Allâh Almighty regarding herself, and that she know that such evil against children is a form of severing family relations, which is one of the major sins mentioned in Allâh Almighty's saying:

﴿فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطُّعُوا أَرْحَامَكُمْ ﴿٢٢﴾ أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَرَهُمْ ﴿٢٣﴾﴾

“Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? Such are they whom Allâh has cursed, so that He has made them deaf and blinded their sight.”^[1]

And in the saying of the Prophet ﷺ,

﴿لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ﴾

“The one who severs does not enter Paradise.”^[2]

This means the one who severs the ties of kinship. This action of hers to her children is a form of oppression against them, and oppression is forbidden. In a *Hadith Qudsi* recorded by Muslim from Mu'adh bin Jabal, may Allâh be pleased with him, the Prophet ﷺ reported that his Lord said:

﴿يَا عِبَادِي إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي، وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا، فَلَا

[1] Muhammad 47:22-23.

[2] Al-Bukhari no. 5984 and Muslim no. 2556.

تَظَالَمُوا»

“O my servants, I have forbidden Myself from oppressing and I have made it unlawful among you, so don’t oppress each other.”^[1]

And such wrong or oppression will manifest as a darkness on the Day of Resurrection. Committing a wrong against one other than Allâh Almighty is not forgiven because it is the right of one of the creatures, and the creature’s right must be repaid. One day, the Prophet ﷺ said to his Companions,

«أَتَدْرُونَ مَا الْمُفْلِسُ؟»

“Who do you consider to be bankrupt?”

They answered,

«الْمُفْلِسُ فِينَا مَنْ لَا دِرْهَمَ لَهُ وَلَا مَتَاعَ»

“The bankrupt person is he who has no Dirham or belongings.”

He ﷺ said,

«إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي مَنْ يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامٍ وَزَكَاةٍ، وَيَأْتِي قَدْ شَتَمَ هَذَا وَقَذَفَ هَذَا، وَأَكَلَ مَالَ هَذَا، وَسَفَكَ دَمَ هَذَا، وَضَرَبَ هَذَا، فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ وَهَذَا مِنْ حَسَنَاتِهِ، فَإِنْ فَيِنَتْ حَسَنَاتُهُ، قَبْلَ أَنْ يُقْضَى مَا عَلَيْهِ، أُخِذَ مِنْ خَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ، ثُمَّ طُرِحَ فِي النَّارِ»

“The bankrupt person is he who comes on the Day of Judgement with good deeds that are like mountains. However, he has wronged so and so, hit so and so, cursed so and so, usurped the wealth of so and so. Then so and so will take from his good deeds, followed by another who will take from his good deeds if there are any left. If not, he will take from their bad deeds; those bad deeds will be heaped upon him, and then he will be thrown into the Fire.”^[2]

[1] Muslim no. 2577.

[2] Muslim no. 2581.

This action of hers will lead to her children disobeying her, because people find it difficult to bear oppression. Thus she will be the cause of their disobedience and the cause of her own misery. So she should fear Allâh, improve herself, and live with them in harmony so that they can do her justice, so that they can do what Allâh Almighty ordered them to do.

As for the second part: to the children, they should be patient and expect their reward from Allâh Almighty. They should be good to her as much as they can. If they can do this and she still doesn't respond, they will triumph in the end, and she will lose.

A man told the Prophet ﷺ that when he tries to nurture relations with his relatives, they try to sever them; when he does something good to them, they do something evil to him, but he remains gentle with them. The Prophet ﷺ said,

«لَئِنْ كُنْتِ كَمَا قُلْتِ، فَكَأَنَّمَا تُسْفِهُمُ الْمَلَّ، وَلَا يَزَالُ مَعَكَ مِنَ اللَّهِ ظَهِيرٌ عَلَيْهِمْ، مَا دُمْتَ عَلَى ذَلِكَ»

"If the case is as you have said, then it is merely as if they have thrown themselves into hot ashes. You will continue to have help from Allâh over them, as long as you are like this."^[1]

The meaning is that this is a gain for you and loss against them. The Messenger of Allâh ﷺ also said,

«لَيْسَ الْوَاصِلُ بِالْمُكَافِيءِ، وَلَكِنَّ الْوَاصِلَ الَّذِي إِذَا قُطِعَتْ رَحْمَةُ وَصَلَهَا»

"The one who nurtures ties is not he who responds in kind, but it is he who when his ties of kinship are severed, joins them."^[2]

My advice for these children is that they are as dutiful to their mother as they can be, and that they be patient with any harms they suffer from her and await relief from Allâh. Allâh Almighty says:

[1] Muslim no. 2558.

[2] Al-Bukhari no. 5991.

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا﴾

“And whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him”^[1]

And He, Glorious is He, said:

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

“And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine.”^[2]

Ibn ‘Uthaimin

Struggle in Teaching and Guiding Her

Q Since my father died, my mother has lived with us. She is illiterate and is incapable of memorizing even short chapters of the Qur’an. Nonetheless, she performs her obligatory and voluntary worship (prayer and fasting) assiduously. What do you advise us to do in order to be dutiful with her so that we may achieve Allâh’s pleasure?

A We beseech you to struggle in teaching and guiding her to what is beneficial for her of the short *Surahs* of the Qur’an and the different types of statements of remembrance legislated for the end of the prayers. This, as well as other than that which will benefit her in her religious and worldly life.

It is sufficient for her to recite *Al-Fatihah*, so be diligent in teaching it to her until she memorizes it well. Then when it is easy for her to recite along with it from the short *Surahs* or other verses in the *Fajr* prayer, the first two (*Rak’ahs*) of *Zuhr*, ‘*Asr*, *Maghrib* and ‘*Isha*’, then that will be better.

May Allâh help you in every good.

Ibn Baz

[1] *At-Talaq* 65:4.

[2] *At-Talaq* 65:2-3.

Living with One's Father if He Curses Islam, Takes Bribes, and Mocks the Islamic Dress Code

Q My father does the following: he takes bribes at work, he curses verses of the Qur'an and sayings of the Prophet ﷺ, and he claims that wearing the *Hijab* is fanaticism. He prays sometimes in the *Masjid* and sometimes elsewhere and sometimes he combines one prayer with another. My mother doesn't pray, but my sisters do. Should I continue to live with them, and what is the ruling regarding eating from my father's income?

A Cursing verses of the Qur'an and sayings of the Prophet ﷺ is an act of *Kufr* (disbelief) that takes one out of the fold of Islam. Not praying on purpose is also *Kufr*. Taking bribes is one of the major sins. First, you must advise your parents to pray the five prayers on time and advise your father to control his tongue always, particularly concerning the Qur'an and Sunnah and the *Hijab*, and advise him to stop taking bribes.

If he takes your advice, then all praise is due to Allâh. If not, then leave their company as much as you can; mix with them only when they do not harm your religion, but do not harm them in any way. Rather accompany them in a good manner. Also, advise your sisters to beware of the turmoil that has stricken their family.

Second, if your father only earns by unlawful means, don't eat from his income. But if his income is a mix of what is lawful and what is unlawful, you are allowed to eat from his income, this is the correct opinion among the different opinions of the scholars. Even still, if you are able to do without his wealth, you are better off not taking from him. O Allâh, send blessings upon Muhammad, upon his family, and upon his Companions.

Five Matters in Which One is Dutiful to His Parents

Q How is one dutiful to his parents? Is it allowed to perform 'Umrah on behalf of one of them, despite the fact that they already performed it?

A Being dutiful to your parents means helping them with your wealth, your position, helping them physically, or being good to them in any other way, and this is obligatory. Being undutiful to them — not fulfilling their rights and not being kind to them — is from the major sins. And this can be, as mentioned previously, with the wealth, position, or physically etc.

After they die, you can be dutiful to them by supplicating for them, asking Allâh to forgive them, executing their will, venerating their friends, and nurturing ties with relations that are only related to you through them. These are five ways to be dutiful to one's parents after they have died.

As for giving charity on their behalf, it is lawful, but we do not order a son to do so; rather, we say to him that if he gives charity on their behalf, it is lawful, but supplicating for them is better. This is because the Prophet ﷺ said,

«إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ: إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ،
أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ»

“When someone dies, his deeds come to an end, except for three: A charity whose effect continues, knowledge (that he leaves behind) that is benefited from, and a righteous son who supplicates for him.”^[1]

The Messenger of Allâh ﷺ gave this supplication the status of a new deed. This proves that supplicating for one's parents after they die is better than giving charity on their behalf, better than performing 'Umrah for them, better than reading Qur'an for

[1] Muslim no. 1631.

them, and better than praying on their behalf. This is because it is not possible for the Prophet ﷺ to leave mentioning what is superior while only mentioning what is inferior. He ﷺ is required to mention what is superior and to mention what is allowed. He mentioned what was best in the last *Hadith* and in another *Hadith* of Sa'd bin 'Ubadah when a man sought permission from the Prophet ﷺ to give charity on behalf of his mother he ﷺ permitted him, and similarly the case of the man who said, "O Messenger of Allâh! My mother died unexpectedly and I think that if she had lived longer she would have given some charity. May I give charity on her behalf? He ﷺ replied yes.

I am only stressing the importance of the brother supplicating for his parents over giving charity on their behalf and the like because that is what the Prophet ﷺ guided us to. This being so, we do not condemn someone for giving charity, performing 'Umrah, praying, or reading Qur'an, intending these deeds on behalf of his parents or one of them. In case that the parent did not perform the obligatory *Hajj* or 'Umrah, it is said that performing an obligatory deed on their behalf is better than supplicating for them. And Allâh knows best.

Ibn 'Uthaimin

The Ruling on Obeying Parents Who Forbid their Children from Keeping Company with the Righteous

Q If my father orders me to forsake the company of righteous friends and to not travel with them to perform 'Umrah, do I have to obey him in this regard? Keep in mind, though, that I am on my way to becoming a practicing Muslim.

A You do not have to obey them in what is disobedience to Allâh or in what harms you. The Prophet ﷺ said,

«إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ»

“Indeed, obedience is only in what is good.”^[1]

He ﷺ also said,

«لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ»

“There is no obedience to the creature in disobedience to the Creator.”^[2]

Don't obey someone who forbids you from the company of the righteous, whether it is your father or anybody else. Also, don't obey somebody who orders you to keep evil or bad company. Nevertheless, speak kind words to your father, words that are gentle. Say to him, “O my father, these are good people, from whom I derive benefit. My heart softens and I gain knowledge when I am with them.” Speak kind words to your parents, not harsh.

If they still forbid you, don't tell them that you keep company with the righteous, don't tell them that you are going with these people, whom they are not happy with. You must not obey them in anything except what is obedience (to Allâh) and good, and if they order you to accompany evil people or they order you to smoke or drink or to commit fornication, or some other acts of disobedience, then do not obey them, nor anyone else in such matters. The previous two sayings of the Prophet ﷺ establish this clearly. And with Allâh is the facilitation to do what is right.

Ibn Baz

If Your Parents Order you to Keep Bad Company, don't Obey them

Q I keep company with good religious friends, but my parents don't approve. They censure me often and sometimes they even hit me. Is it allowed for me to obey my

[1] Al-Bukhari no. 7257 and Muslim no. 1840.

[2] Sharh-us-Sunnah for Baghwi 10/44 no. 2455 and Al-Mu'jam-ul-Kabir for Tirbrani no. 18/170 no. 318.

parents in this situation?



Keeping company with good people is one of the best means of drawing nearer to Allâh and one of the greatest means to achieve happiness.

As for keeping company with evil people among the disbelievers or those who sin openly, this is not permissible, and it is one of the causes that lead to an evil end, and it leads to falling victim to the same behavior and practices as theirs.

It is correct that the Prophet ﷺ made a parable between the righteous companion and the musk dealer from whom you will either get some perfume, he will sell it to you; and if none of these, you will at least smell a good smell.

He ﷺ then made the parable of an evil companion and the blacksmith, and he said that either your clothes will burn or you will find a rotten smell emitting from him.

Therefore, it is obligatory for the believer to struggle to be in the company of the righteous and to stay away from the company of the evil, and it is not allowed to obey the parents, or any one else in accompanying evil people nor in avoiding the company of righteous people due to the saying of the Prophet ﷺ.

«إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ»

“Indeed, obedience is only in what is good.”^[1]

He ﷺ also said,

«لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ»

“There is no obedience to a creature in disobedience to the Creator.”^[2]

And with Allâh is the facilitation to do what is right.

Ibn Baz

[1] Al-Bukhari no. 7257 and Muslim no. 1840.

[2] Sharh-us-Sunnah for Baghwi 10/44 no. 2455 and Al-Mu‘jam-ul-Kabir for Tirbrani no. 18/170 no. 318.

He Hit His Mother in a Fit of Anger

Q Because of a family situation, I became very angry, lost my temper, and struck my mother on her back. She suffered a great deal of pain from this blow and had to be treated by a doctor. Even though she forgave me and pardoned me, my conscience won't let me rest. What can I do to make myself believe that I am not guilty of being undutiful to my parents?

A Because it was a case of uncontrollable rage, because your mother forgave you, because you sought her pardon, we think that you are excused and that there is no sin upon you. Appease your conscience by making an extra effort to be good to your mother. And Allāh Almighty knows best.

Ibn Jibreen

Relinquishing Ties with A Muslim is Unlawful

Q What is the ruling concerning someone who has forsaken any relation with his brother for a long time, and whose father orders him not to make contact with him?

A It is unlawful for the Muslim to relinquish ties with another Muslim without a valid religious reason. He shouldn't obey his father or anybody else in this matter.

Ibn Jibreen

Necessity Has Its Conditions


Q I am a young man; my father financially supports my brothers and me. He deals with interest-dealing banks, so am I allowed to take from his income, as I am a student? Am I allowed to marry or buy religious books from his money?


A First make sure what kind of dealings he has with the bank. If he is merely depositing his money with the bank,

without taking any interest, he is allowed to do so if necessary. If he works for them or borrows money from them on interest, then he is a usurer. Advise and warn him against this kind of dealing, and inform him about the evil consequences of dealing with interest, evil consequences in this world and in the next. If he repents, then he can keep what came before and his affair is with Allâh. If he persists, however, or if he claims that what he is doing is not called interest, or even if he is not able to find any other work, try to eat from another source than his income. Or try to become independent of his wealth completely. If you are incapable of doing so, and if you are forced to stay and eat from his income, do so, but feel disgust for it, and seek a way out of your difficulties. The same applies to using his money to marry or to buy religious books. Necessity has certain rules. And Allâh knows best.

Ibn Jibreen

He Gives to His Mother but Not to His Father

 I work in the army and receive a fairly decent salary, a portion of which I give to my mother, to honor her for what she used to spend on me in the past. I don't give to my father, though, because he never spent anything on me, even when I was young. Am I sinning by doing this?

 Being dutiful to one's parents is one the most important obligatory acts, even if they didn't spend on you when you were small since Allâh Almighty said:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَيَالِئُولِي دِينٍ إِحْسَانًا﴾

“And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents.”^[1]

And He said:

^[1] Al-Isra' 17:23.

﴿أَنْ أَشْكُرَ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ﴾

“Give thanks to Me and to your parents, – unto Me is the final destination.”^[1]

You must be dutiful and kind to your father in both speech and action. If he is needy, then it is incumbent upon you to support him from your salary, in such a way that you do not cause harm to yourself or your own family, since the Prophet ﷺ said:

«لَا ضَرَرَ وَلَا ضِرَارَ»

“There is to be no harm (received) nor harming.”^[2]

If you have a surplus of money, he can ask you according to his needs, because the Prophet ﷺ said,

«إِنَّ أَطْيَبَ مَا أَكَلْتُمْ مِنْ كَسْبِكُمْ، وَإِنَّ أَوْلَادَكُمْ مِنْ كَسْبِكُمْ»

“The purest thing that you eat is what you derive from your earnings, and your children are from your earnings.”^[3]

Therefore, we advise you to be good to both your father and your mother, and to strive to be dutiful and kind to them and to be diligent in pleasing them due to the saying of the Prophet ﷺ:

«رِضَا الرَّبِّ فِي رِضَا الْوَالِدِ وَسَخَطُ الرَّبِّ فِي سَخَطِ الْوَالِدِ»

“Allâh’s pleasure is in the parents’ pleasure; His anger is in their anger.”^[4]

And may Allâh guide us all to the truth.

Ibn Baz

[1] Luqman 31:14.

[2] Ibn Majah no. 2340, 2341.

[3] Abu Dawud no. 3528 and At-Tirmithi no. 1358.

[4] At-Tirmithi no. 1899.

Taking Money from Your Father without His Permission

Q If my father gives me money to buy things, and then some of that money remains, can I keep the remaining sum without telling him? And are we allowed to ask Allâh Almighty to have mercy upon a deceased person who was wicked, but was still a Muslim?

A The extra that remains from what your father entrusted you with to purchase something he needed is not for you to take. Rather it is obligatory for you to return this to your father because that is part of fulfilling the trust that is ordered in the saying of Allâh Almighty:

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا﴾

“Verily! Allâh commands that you should render back the trusts to those, to whom they are due.”^[1]

And yes, you can ask Allâh Almighty to have mercy on such a person and to pardon and forgive him. You can also pray the funeral prayer for him, with the condition that he is not a disbeliever, but only a wicked person.

Ibn Baz

Taking Permission from both Parents: a Condition for Voluntary Jihad

Q Is it a condition to get permission from both parents before going to perform *Jihad* with the Afghans?

A In the cases where *Jihad* is compulsory upon every Muslim individual, one doesn't have to get permission from one's parents; obeying them if they refuse in this situation is tantamount to obeying the creation in disobedience to the

^[1] *An-Nisa'* 4:58.

Creator. But when the case of *Jihad* is a voluntary one, such as when the people are already fulfilling the obligation, then one has to first get permission from his parents, then if one does not get permission he would not volunteer for *Jihad* according to what is well known among the people of knowledge. Thus based on this principle, if we apply it to the *Jihad* in Afghanistan, when it was obligatory on each person, then there is no obedience to a creature in disobedience to the Creator, and when it is voluntary then there is not volunteering except with permission of his parents.

Ibn 'Uthaimin

Don't Obey Your Father if He Asks You to Divorce Your Wife

Q After a dispute between my wife and my father, the latter insisted upon me divorcing her; if I didn't comply, he threatened to sever ties with me until the Day of Judgement. Should I carry out his order, even though my wife did not err or do any wrong against me?

A This happens often, but it also often ends in a truce between the two parties after they are given time to reflect and regret their rash behavior. Sometimes though, this happens too late. So don't precipitate a divorce. First try to send her to her family as a sign of dissatisfaction for her behavior with your father. Then, try to appease and pacify your father, apologizing on behalf of your wife. But don't obey him in this matter if she is innocent and has done no wrong. And may Allâh guide us to the truth.

Ibn Jibreen

The Ruling on Someone Who, from Ignorance, Changes His Father's Name for Some Worldly Benefit

Q What is the ruling concerning someone who, from ignorance, changes his father's name for some worldly benefit?

A If he changes his father's name to attribute himself to another father for prestige or just because he is ashamed to be associated with his father, he is committing a great sin – he is lying, distorting the facts, and disparaging his father. If he is trying to gain wealth by inheriting from somebody other than his father, then in this case as well, he is committing a great sin – he is lying, deceiving, and taking other people's wealth wrongly. Moreover, this can lead to great confusion over who is related to whom, creating the possibility of a wrongful marriage or wrongful acquisition of wealth. It is confirmed from Abu Dharr, may Allâh be pleased with him, that the Prophet ﷺ said,

«لَيْسَ مِنْ رَجُلٍ ادَّعَى لِعَيْبِرِ أَبِيهِ وَهُوَ يَعْلَمُهُ إِلَّا كَفَرَ بِاللَّهِ»

“There is nothing but Kufr (disbelief) for a man who claims fatherhood for other than his true father.”^[1]

It is also confirmed from Sa‘ad bin Abi Waqqas, may Allâh be pleased with him, that the Prophet ﷺ said:

«مَنْ ادَّعَى إِلَى غَيْرِ أَبِيهِ وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ، فَالْجَنَّةُ عَلَيْهِ حَرَامٌ»

“Whosoever claims a man to be his father who is not truly his father, and knows that he is not his true father, Paradise will be forbidden for him.”^[2]

It is also confirmed from Abu Hurairah, may Allâh be pleased with him, that the Prophet ﷺ said:

«لَا تَرْغَبُوا عَنْ آبَائِكُمْ، فَمَنْ رَغِبَ عَنْ أَبِيهِ فَهُوَ كُفْرٌ»

[1] Al-Bukhari no. 3508 and Muslim no. 61.

[2] Al-Bukhari no. 6766 and Muslim 63.

“Don’t be unwilling to accept your fathers, for whoever is unwilling to accept his father, is a disbeliever.”^[1]

The Messenger of Allāh ﷺ gave such a stern warning against this practice, that he called it disbelief and said that Paradise would be unlawful for him.

So whoever has done this should give it up and repent to Allāh Almighty and seek His forgiveness.

The Permanent Committee

Preferring Some Children Over Others

Q Is it allowed for a mother to treat one of her children or grandchildren more favorably than the others, even though they all treat her the same?

A The parent must treat them equally, without giving preference to any of them, neither in giving, spending money, or gifts. This is due to the saying of the Prophet ﷺ

«اتَّقُوا اللَّهَ وَاعْدِلُوا بَيْنَ أَوْلَادِكُمْ»

“Fear Allāh and be just among your children.”^[2]

He ﷺ also said to a man, “Do you want them all to be equally dutiful to you; then distribute equitably among them.”

The major scholars recommend one to be so equitable, that he greets them all and smiles in all of their faces in the same way, just to follow the command (in the previous *Hadith*). Sometimes, though, it is allowed for the father to prefer a sick child or the youngest child, if the circumstance calls for extra love and care. But the general rule remains – that the parents treat equally their children in all matters, especially if they are all equally dutiful and obedient.

Ibn Jibreen

[1] Al-Bukhari no. 6768 and Muslim no. 62.

[2] Al-Bukhari no. 2587 and Muslim no. 1623.

Relations are not Severed to Please People

Q I have two sisters who both married our uncle's (father's brother) sons. Relations became strained between our family and our uncle's family, to the extent that my brother refuses to visit our two sisters. Just to keep him happy, my mother also stopped visiting them. What is the ruling in this situation?


A Both of them are sinning, because severing ties of the womb is unlawful, and one of the major sins, and here the womb refers to the near relations.

It is not allowed for one to sever ties with a relative just to please another relative, rather, they are required to nurture the ties of the womb, and to fulfill (the rights) that Allâh has made obligatory upon them. Then, if this pleases one of them, they are merely pleased with what Allâh made obligatory, which is good for them. If one of them is not happy with that, there is in fact no reason for them to be upset. So nurturing the ties of the womb is an obligation, and severing such ties is not up to the whims of the people nor done out of love for one of them.

Ibn 'Uthaimin

Visit Your Mother

Q I am a young man, eighteen years of age; I perform the *Salah* and do what I can to be dutiful and obedient to my father. But since I was born, until this day, I have never seen my mother. Recently, I found out where she lives, but it is far away. I want to go and see her because she is my mother and because Allâh will hold me to account if I don't visit her. I am afraid, though, that if I tell my father that I intend to visit her, he will become angry since he divorced her. I really fear that this might happen, particularly because he married another woman and has a number of children from her. What is the *Shari'ah* ruling on my situation?

 Our view is that it is obligatory for you to visit your mother, give her good company, and to fulfill the duties that are required of you in her regard, because when the Prophet ﷺ was asked by a man: “Who most deserves my good company?” He ﷺ said,

«أُمُّكَ»

“Your mother.”

“Then who?”

«أُمُّكَ»

“Your mother.”

“Then who?” he said,

«أُمُّكَ»

“Your mother.”

“Then who?” The Prophet ﷺ answered,

«أَبُوكَ»

“Then your father.”^[1]

Therefore, it is not lawful for you to continue to be severed from your mother in this way. Rather, nurture your relationship with her, visit her, and try to conceal your visit from your father. By doing this, you will be fulfilling your mother’s rights while avoiding your father’s anger.

Ibn ‘Uthaimin

It is Obligatory to Strive to Please One’s Parents

Q My friend asks, “My mother is quick to become angry; she supplicates often against myself and my brothers, especially when she is waking them up from sleep. She

[1] Al-Bukhari no. 5971 and Muslim no. 2548.

sometimes supplicates against me during the times when supplications are answered. I try to be dutiful to her, but her harshness sometimes pushes me to disobey her. Am I sinning, despite the fact that she is causing me to disobey her? And is a mother's prayer answered if she prays against her children without a reason to do so? May Allâh reward you with goodness."



It is obligatory upon children, both the males and females, to be kind and dutiful to their parents and to strive to avoid angering them and compelling them to supplicate against them. This is because the rights of parents are of great importance; Allâh often orders us to fulfill these rights, as in His saying:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا﴾

"And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents."^[1]

And He said:

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصْلَ اللَّبَنِ فِي عَامَيْنِ ۚ إِنَّ شَكَرًا لِّي وَلِوَالِدَيْكَ إِلَىٰ الْمَصِيرِ﴾

"And We have enjoined on man (to be dutiful and good to) his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years – give thanks to Me and to your parents – unto Me is the final destination."^[2]

It is also confirmed that when the Prophet ﷺ was asked, "Which deed is best?" He ﷺ answered,

«الصَّلَاةُ عَلَىٰ وَقْتِهَا»

"Prayer on time."

[1] Al-Isra' 17:23.

[2] Luqman 31:14.

“Then what?”

«بِرُّ الْوَالِدَيْنِ»

“Dutifulness to parents.”

“Then what?”

«الْجِهَادُ فِي سَبِيلِ اللَّهِ»

“Fighting in the way of Allâh.”^[1]

Such *Hadiths* about being dutiful to parents are many. It is obligatory for children, both the sons and daughters, to strive to be dutiful to their parents and to stay away from the causes that would lead to their anger. They are to listen and obey them in all good matters, and it is not allowed for them to disobey them, even if they receive harsh treatment from them.

At the same time, it is obligatory for parents to be gentle with their children, treating them kindly, in such a way as to prevent them from resorting to disobedience. Allâh Almighty said:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

“Help you one another in *Birr* and *Taqwaa* (virtue, righteousness, and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is severe in punishment.”^[2]

Moreover, parents should supplicate on behalf of their children (for their guidance and well being), and not the opposite, particularly at those times when the prayer is more likely to be answered. And with Allâh is the facilitation to do what is right.

Ibn Baz

[1] Al-Bukhari no. 5970 and Muslim no. 85.

[2] *Al-Ma'ida* 5:2.

My Father Orders Me to Buy Cigarettes for Him

Q As my father has only me around to help him, he asks me to go and buy cigarettes for him. If I refuse to obey him, he becomes angry and frustrated. For my part, I hate bringing cigarettes for him because I know that smoking is unlawful. Please advise me.

A Smoking is among the *Khaba'ith* (vile and evil things), and it is a forbidden act of disobedience to Allâh. Providing or bringing cigarettes to somebody who smokes is a means to smoking, and means take the same ruling as ends: if the end is unlawful, then so is the means.

Obedience to parents is required in what is allowed, but to obey them in disobedience to Allâh changes the permissibility, due to the saying of the Prophet ﷺ

«لَا طَاعَةَ لِأَحَدٍ فِي مَعْصِيَةِ اللَّهِ، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ»

“There is no obedience to someone in what is disobedience to Allâh; obedience (to man) is only in what is good.”^[1]

The Prophet ﷺ also said:

«لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ»

“There is no obedience to a creature in disobedience to the Creator.”^[2]

With Allâh is the facilitation to do what is right, and may Allâh send blessings and peace upon our Prophet Muhammad, his family and Companions.

The Permanent Committee

[1] Al-Mustadrak Al-Hakim 3/123 no. 4622.

[2] Sharh-us-Sunnah for Baghwi 10/44 no. 2455, Tabrani no. 18/170 and Ahmad no. 5/66.

The Ruling on a Man who Leaves Home for Prayer, but His Children Stay Home

Q Is a man allowed to go out for the prayer, leaving his children behind in the house?

A It is obligatory for a man to abide by the order of Allâh Almighty in His saying:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦١﴾﴾

“O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) sever, who disobey not, (from executing) the Commands they receive from Allâh, but do that which they are commanded.”^[1]

So it is obligatory for a man to order his family to perform the prayer as the Prophet ﷺ ordered that in his saying:

«مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ، وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ سِنِينَ، وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ»

“Order your children to perform the Salah when they are seven, beat them (if they don’t pray) when they are ten, and separate between them in their beds.”^[2]

Allâh Almighty also mentioned that Isma‘il, the father of the Arabs, used to order his family to pray and give charity, and Allâh Almighty was pleased with him.

Therefore, he is not allowed to let his children sleep without waking them up for prayer; even waking them up is not enough, because they can get up and then go secretly back to sleep, so he must make the follow through with it.

[1] At-Tahrim 66:6.

[2] Abu Dawud no. 495.

In case where he is about to go for the prayer while they are in the house and he fears that the time for the prayer will elapse if he is diligent in waking his children and making sure they stay up, then he should go to the prayer and wake them up when he comes back. He is not doing enough if he is merely quietly calling them to wake up only once or twice and then saying, "I fear I will miss the prayer" and he leaves them alone. It is his responsibility as a father to show them the importance of prayer, and so, if they are slow in waking up, start earlier.

Ibn 'Uthaimin

Neighbors: Preferring Some Over Others


Q Do my neighbors who are also my relatives have a greater right over me than my neighbors who are not related to me, but are Muslims despite the fact that the former live further away from me?

A Relatives, Islam, and neighbors are three different categories of rights. The neighbor has three rights if he is a neighbor, a Muslim and a relative. In this case he has the right of Islam, the right of a neighbor, and the right of a relative. The neighbor has two right if he is a Muslim neighbor, he has the rights of Islam and the right of a neighbor. The neighbor has one right if he is a neighbor that is a disbeliever, he merely has one right (of a neighbor).

Ibn Baz

Dealing with Relatives Who are Negligent with Religious Regulations

Q What should my stance be with my father, neighbors, relatives and friends who are either partly or totally remiss in their religious duties? I want to be sincere to them and help them, so what should I do?


 The question is general in that the questioner says that they are either partly or totally remiss in the religious regulations. There are some regulations that are foundations of Islam, others are pillars, and others are Sunnah.


Your dealings with these people in terms of harshness or gentleness depend on your relation to them and on which practices they are negligent in. If they are your parents, you are required to be steadfast in advising them, and encouraging them to fulfill the religious duties that they are negligent in, or those they do not perform at all, doing so with wisdom and good manners. This is the way that Allâh's friend Ibrahim demonstrated when he called his father to *Tawhid*. You must not obey them in a sin, but keep good company with them, and try to help them for the sake of Allâh.

The same (calling with wisdom) applies to relatives, neighbors, and colleagues; if they heed your advice, they are your brothers in Islam. If they refuse by continually refusing to practice a foundation or pillar of Islam, or something that is compulsory, forsake their company. However, if they are remiss in what is Sunnah or recommended, then that is something that nobody (except he who Allâh Almighty protects) is protected from. Don't forsake such a person, but cooperate and be sincere with him for his and for your betterment.

The Permanent Committee

A Grandfather with a Bad Character

 Our grandfather, who lives with us, never leaves us alone. He beats us or speaks against us at every opportunity. Is it permissible to supplicate against him or raise our voices at him?

 Be patient and forbearing when he harms you. It is only natural, that as an old man progresses in his decrepitude, he becomes irritable and easily frustrated by raised voices and opposing his orders. So forbear these things, and try to avoid

doing what agitates him or causes him to hit you. Perhaps this will help to calm him down. And may Allâh grant us the right way.

Ibn Jibreen

My Mother Loves me a Lot, But Treats me as if I were a Child

Q My mother loves me and cares a great deal for me, which is perhaps attributable to my being sick and weak. Her love, though, has surpassed normal bounds. I am twenty-one years old, but she treats me as if I were ten. If she thought of it, she might even feed me by hand. Despite this, I am – all praise belongs to Allâh – gentle with her in speech and dutiful to her.

A This is how parents are; they differ in their affection and care, sometimes with a reason, sometimes without. Perhaps in this case it is because of your sense of duty to her and obedience, your sickness, or your weakness. This extra mercy and love could cause some harm, as mentioned in the question, but the child should excuse the mother or father for such harms, and try to explain that there is no reason for this extreme care and diligence. As for the case of the parents, they must be equal in their treatment between their children, with their love and affection such that some of our pious predecessors would be careful to kiss their children equally, striving to be just and to apply the saying of the Prophet ﷺ.

«اتَّقُوا اللَّهَ وَاعْدِلُوا بَيْنَ أَوْلَادِكُمْ»

“Fear Allâh and be just among your children.”^[1]

Ibn Jibreen

[1] Al-Bukhari no. 2587 and Muslim no. 1623.

My Mother Died Angry with Me

Q My mother died about six years ago during the month of Ramadhan; I used to always fight and argue with her when I was little. Because of that, she died angry with me. When I grew up, so did my mind, which is why I now regret all that happened. I can do nothing now, though, except to ask Allâh for forgiveness, to repent to Allâh, to be regretful, and to pray for her to be given mercy and forgiveness. Is this enough to earn Allâh's forgiveness and mercy on the Day of Judgement? Second, we never fasted on her behalf. Have we sinned and can we now fast for her, keeping in mind that we only knew about this recently.


A Perhaps you were young, foolish, and ignorant when your mother was alive, thus excusing you for your behavior. And by the will of Allâh Almighty, your sins regarding your mother are erased because your sense regret after having become an adult and because you have repented to Allâh, seeking his forgiveness. For repentance obliterates what comes before it. Continue supplicating for her, asking Allâh to forgive her and have mercy on her; also, give charity on her behalf to expiate for your sins. Secondly, your mother is excused for the days that she left fasting because she was sick.

Ibn Jibreen

He Lives in His Brother's Home, Which is Replete with Evil


Q I am a married person, living with my mother, older brother, his wife, and my sister. My brother doesn't pray, and our house is replete with happenings and things that go against the *Shari'ah*. Films, music, pictures of his children on the wall, and other things go on in this house. I advised my brother without effect. I am able – all praise is Allâh's – to leave, so should I? And is it allowed for my


mother to remain with him or should she come with me as well? I beseech you to instruct and explain the *Shari'ah* ruling in this regard.

 If you are not able to rectify the situation and stop the evils then it is obligatory for you to move out as long as you are able to do that. It is also obligatory for your mother to leave with you because one is not allowed to remain with an evildoer if one is capable of leaving.

Ibn 'Uthaimin

Bowing and Prostrating is Allowed Only to Allâh


 Am I allowed to bow to someone like my parents for example?


 No, it is not allowed; moreover, it is *Shirk* (associating partners with Allâh) because bowing, like prostrating, is a form of worship of Allâh Almighty. We are therefore only allowed to perform it for Allâh Almighty.

And with Allâh is the facilitation to do what is right. O Allâh, send peace and blessings on Muhammad, his family, and his Companions.

The Permanent Committee

A Muslim Who Refuses To Pray

 A man, whose parents are both Muslims, refuses to pray, fast or practice any of the other legislative decrees of Allâh. Can we treat him as a Muslim? For example, can we eat with him as if he is a Muslim etc.?

 If the person is as you described him, refusing to pray, fast and fulfill other orders in the Islamic *Shari'ah* then he is a disbeliever whose disbelief has removed him from the fold of Islam according to the correct opinion from the different scholarly opinions. He should be given a period of three days

to repent; if he does repent, then that is fine – and all praise belongs to Allâh. If he doesn't, then the Muslim ruler should give him the punishment prescribed by Islam for apostates: execution. Muslims should not visit him or show any friendship to him, unless it is to advise him and exhort him to return to his religion.

The Permanent Committee

Supplicating for your Parents is Best

Q Is it permitted for me to give charity on behalf of my mother? And will the reward for it reach my mother?

A Yes, one can give charity on behalf of one's deceased parents, and yes, that reward reaches them. The proof of this is what is reported in *Sahih Al-Bukhari* that a man came to the Prophet ﷺ and said, "My mother died unexpectedly and I think that if she had lived longer she would have given some charity. May I give charity on her behalf?" He ﷺ replied yes.

Similarly, the Prophet ﷺ allowed Sa'd bin 'Ubadah to donate his date-palm trees in Al-Madinah on behalf of his mother, who had died.

But it is important to know that supplicating for one's parents is better while intending the reward of one's righteous deeds for one's self. This is because this was the practice of our pious predecessors and it is what is demonstrated by the saying of the Prophet ﷺ.

«إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ: إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ،
أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ»


"When somebody dies, his actions come to an end, except for three: charity, the effects of which perpetuate; knowledge (left behind) that is benefited from; and a righteous son who supplicates for him."^[1]


[1] Muslim no. 1631.

There is no fault to find, though, in someone if he does some righteous deeds, intending the reward to go to his father or mother, if they are deceased.

Ibn 'Uthaimin

Live Independently with your Wife, but don't Sever Ties with your Family

 I have been married now for four months to my cousin (father's brother's daughter), and we live with my family. One day, there was a misunderstanding between her and my family, so she returned to her father's house. She then requested a separate abode for her and me to avoid any further problems. Her other choice was for us to live in her father's house. I stipulated to her that we should continue to keep close relations with my family. However, when I presented her idea to my family, they refused and were adamant about us living with them. Will I be sinning if I go against their request and live in a separate apartment with my wife or in her father's house?

 This is an all too common problem that occurs between the husband's relatives and his wife. In this situation, the husband should expend all of his resources to create an atmosphere of peace and understanding between all parties concerned. If one of the two parties is in the wrong, he should reprimand them gently and carefully, avoiding exacerbating the situation even further. Unity and harmony among relatives is consummately good.

But if such an end cannot be achieved, the husband can take his wife and live separately. In some situations this is in the interests of all; it gives an opportunity to remove any rancor from their hearts that might have been engendered while living together.


In this case, if he does separate from your family, he should stay close to them. This can be achieved if he finds an abode that is

in close proximity to them, making it easier for him to keep in touch with them. In this way if he can maintain his obligations, regarding his family and his wife while living separate with his wife in their own home, then this is better.

Ibn 'Uthaimin

How to Deal with a Brother who Ridicules You

Q I have an older brother who continually ridicules me. He says that I am a hypocrite; that if I were to be left alone, I would listen to music; and that after a while, I will stop practicing Islam. I always advise him, but he balks at my advice. How should I deal with him?

 It is necessary that you do not give up trying to advise him, for many people are doing deeds that are not correct, then Allâh Almighty guides them. Increase your advice, try giving some tapes and books that exhort good behavior to him, and may be, Allâh will guide him at your hands. The Prophet ﷺ said to 'Ali bin Abu Talib,

«لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَّكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ»

"For Allâh to guide one man through you is better for you than red camels."^[1]

Be patient, and remember Luqman's advice to his son:

﴿يَبْنَئِ أَوْفِرَ الصَّلَاةِ وَأْمُرَ بِالْمَعْرُوفِ وَأَنَّهُ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ عَزَمِ الْأُمُورِ﴾

"O my son! Perform the Salah, enjoin the good, and forbid evil, and bear with patience whatever befalls you. Verily these are some of the most important commandments."^[2]

Ibn 'Uthaimin

[1] Al-Bukhari no. 3701 and Muslim no. 2406. Red camels were a precious form of wealth at that time.

[2] Luqman 31:17

Hajj and Fasting are not Accepted from One Who Abandons Prayer

Q My mother died a while ago; she never fasted the month of Ramadhan and she only started to pray in the last year of her life. That year, she intended to perform *Hajj*, but Allâh's decree (her death) came before the *Hajj* season. Am I allowed to fast for her those months that she didn't, bearing in mind that she did eventually start to pray? Can I perform *Hajj* on her behalf? Are there other ways or other acts of worship I can perform on her behalf?

A You are not required to fast the months that she neglected because not praying is a disbelief that nullifies other deeds due to the saying of the Prophet ﷺ

«الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ، فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ»

“The covenant between us and them is the Salah; whoever leaves it, has disbelieved.”^[1]

It was recorded by Imam Ahmad and the *Sunan* compilers from Buraydah bin Al-Hasib, may Allâh be pleased with him, with an authentic chain of narration. And there are other authentic *Hadiths* on this topic.

If, after having been guided to pray, she left some obligatory fasting, you can make it up for her. This is based on the saying of the Prophet ﷺ

«مَنْ مَاتَ وَعَلَيْهِ صِيَامٌ، صَامَ عَنْهُ وَلِيُّهُ»

“Whoever dies having some fasting to make up, his Wali (guardian or somebody else responsible) should make up those fasts for him.”^[2]

It is a *Hadith* narrated by ‘A’ishah, may Allâh be pleased with

[1] At-Tirmithi no. 2621 and Ahmad 5/346,355.

[2] Al-Bukhari no.1952 and Muslim no. 1147.

her, and its authenticity is agreed upon.

If nobody — not her or her relatives or anybody else — has done it for her, give half a *Sa'* (a measurement) of the staple food of your country, be it dates, rice, or something else, for each day to a poor person.

It is lawful for you to supplicate for her and give charity on her behalf, in the hope that Allâh will benefit her by that, but only if you have no knowledge of her having apostatized before dying. You can also perform *Hajj* for her; and if she was rich in life, then you are required to perform *Hajj* from her wealth. I pray that Allâh helps and assists you in all that is good.

Ibn Baz

This Gift is Lawful

Q My mother inherited some money from her father, but she gave it all to her brother, despite the fact that she has eight children of her own. Is such a gift lawful? What share do her children have of her inheritance?


A This woman, as the questioner mentioned, inherited something from her father, then gave all of what she inherited from her father to her brother. One of her sons is asking if this gift is allowed. We say if she is in good physical health when she gives this gift, it is a lawful gift — she can do as she pleases with her wealth as long as she doesn't favor one or more of her children over the rest. She has the right to give to her brother or to anybody else for that matter, without anyone being able to prevent her. The second question is unclear — does the questioner mean her inheritance from her father or the estate she leaves behind when she dies? If he meant what portion of what she inherited from her father, then they have no right in that wealth as long as the mother is alive. When she dies, then it is distributed according to what relatives she leaves behind when she dies. It is not possible to make a ruling at this time. If she gives her wealth to her brother when she is sick, a

sickness which is likely to lead to her death, then she is only allowed to give from a third of her wealth. Therefore, if what she received from her father's inheritance constitutes a third or less of her wealth, she can give it to her brother. If it constitutes more than a third, the validity of her gift is conditional on permission given by her heirs.

Ibn 'Uthaimin

His Wife's Sister Despises Him

Q A man married a girl whose sister hates him, a sister who tried her best to stop her sister from marrying him. But Allāh decreed the marriage to take place. The husband requested his wife to abstain from keeping any contact with her sister, to avoid any discord that might result from her meddling. The wife refused, arguing that if she did so she would be severing the ties of kinship which is against the legislation of the religion. Additionally the husband has insisted on her severing relations with her sister. May you be rewarded.

 First, the man should be upright in his intention, objective, and actions. He must maintain the proper acts of worship and avoid anything that is unlawful as well as what might affect his good reputation or disgrace his sense of justice.

Second, he should treat his wife well, by taking all steps to make life easy and comfortable for her, while avoiding anything that might result in hatred and discord. If he does all of this, she will enjoy his company and love him; moreover, she will strongly reprimand anyone who speaks against him, regardless of whether it is her sister or it is somebody else. Thus he should not prevent her from visiting her sister, nor fear any events that would cause a separation or sense of hatred between them. Rather she must keep her relations and not stay away from her relatives because of the strong warning against such behavior. Perhaps this will help remove the hatred and rancor that is in

her sister's heart. Furthermore, the wife should inform her sister of the husband's good and noble qualities. This might soften her heart or make her repent her ill judgement of his character. And may Allâh guide us to what is right.

Ibn Jibreen

The Ruling on Rising for a Newcomer to a Gathering

Q This is a question about the ruling on standing: I was sitting in a gathering when a man entered; all those who were present rose except for me; I remained seated. Should I have risen? Did they sin by standing?

A It is not necessary to stand for a person who arrives, but it is a noble manner to do so. To rise and shake the hand of somebody who enters a gathering is a praiseworthy manner, particularly if one is the host or somebody respected. The Prophet ﷺ stood to greet Fatimah, may allah be pleased with her, and she stood to greet him. The Companions, may Allâh be pleased with them, stood in response to the Prophet's ﷺ command for Sa'd bin Muadh, may Allâh be pleased with him, when he came to give judgement on Bani Qurayzah. Talhah bin 'Ubaydullah, may Allâh be pleased with him, rose in the presence of the Prophet ﷺ when Ka'b, may allah be pleased with him, came after being informed that Allâh Almighty had accepted his repentance. Talhah stood, shook his hand, and congratulated him; then he sat down. Because it is good manners to do so, standing for somebody who arrives is acceptable.

It is only evil for someone to stand for another person when he wants to glorify him. But in the case of honoring a guest to shake his hands, it is okay to stand. If he stands to glorify, or if he stands without shaking his hands or meeting him, then the action of standing is wrong. It is even worse if someone stands to glorify someone who is already seated. The scholars state that there are three kinds of standing.

1. To stand for someone who is already seated, for the purpose of glorifying him. Some foreigners do this for their kings or nobles as explained by the Prophet ﷺ. This is not allowed. For this reason the Prophet ﷺ ordered the people to sit behind him when he was forced to pray sitting. When they stood, he said,

«كِدْتُمْ أَنْ تُعْظَمُونِي كَمَا تُعْظَمُ الْأَعَاجِمُ رُؤَسَاءَهَا»

“You have come just short of glorifying me as foreigners glorify their leaders.”^[1]

2. To stand for somebody who arrives and who is also standing, without shaking his hands or meeting him, but simply to glorify him. At the very least this is disliked. The Companions would not rise when the Prophet ﷺ entered because they knew of the Prophet’s aversion to doing so.
3. To stand and shake the hands of somebody who arrives, to take him by the hand and give him a place to sit, or something similar to this. This is permissible and it is Sunnah for people of importance or for hosts who are welcoming their guests. And may Allâh guide us to what is right.

Ibn Baz

If You are not Able to Prevent Evil, at Least Avoid it

Q Our family gatherings are replete with evil – backbiting, smoking, card playing, and watching television dramas. I cannot stop them or even speak against their actions, because if I did, they will label religious people and verbally attack scholars, as they are wont to do. Should I avoid their gatherings and avoid contact with them. What should I do?



If you can’t stop them, then what is obligatory for you is to avoid their gatherings, because one who sits with

^[1] Sunan Al-Bahaqi 3/79.

another who is doing wrong acquires sin as he does. Allâh Almighty said:

﴿وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتَ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِذًا مِثْلَهُمْ﴾

“Already has He sent down to you in the Book, that when you hear the Ayat of Allâh being rejected and mocked at, you are not to sit with them until they turn to talk other than that, if you did, you would be like them.”^[1]

If they sever ties with you because you refuse to sit with them while they are doing wrong, then no matter, but try your best to treat them kindly, and then if they still sever ties with you, the sin is upon them.

Ibn ‘Uthaimin

In their Merriment, they Backbite

Q My relatives enjoy merriment, but while in a state of levity, they backbite, play cards, spread rumors, and commit other sinful acts. Can I sit with them? Most of them are not only close relations to me, but are also close friends.

A In their gatherings of levity and mindlessness, the people you described are in fact – in their foolishness – eating the flesh of their brothers. Allâh said in the Qur’an:

﴿وَلَا يَتَّبِعْ بَعْضُكُم بَعْضًا أَيُّبُ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ﴾

“Neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it.”^[2]

These people, who are eating the flesh of their brothers – and we seek refuge with Allâh from that – are committing one of the major

[1] An-Nisa’ 4:140

[2] Al-Hujurat 49:12

sins. It is obligatory for you to give them advice; if you accept your admonishment and stop behaving that way, that is fine. Otherwise it is obligatory for you to excuse yourself from the.

﴿وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتَ اللَّهِ يُكْفَرُ بِهَا وَيَسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذَا مَثَلْتُمْ هَٰؤُلَاءِ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا﴾

“Already has He sent down to you in the Book, that when you hear the Ayat of Allāh being rejected and mocked at, you are not to sit with them until they turn to talk other than that, if you did, you would be like them. Indeed Allāh will gather the hypocrites and the disbelievers in Jahannam, altogether.”^[1]

Since Allāh has made them equal in judgement, those who sit with others who disbelieve in and mock Allāh’s verses, and since that behavior is such a grave matter that removes one from the religion, then whoever participates in disobedience that is less than that, like these people who accompany those disobedient ones who disbelieve in Allāh’s verses and mock them – then whoever sits in a gathering where backbiting is present is like the backbiter in sin. So you must leave their gathering and not sit with such people.

Your excuse that you are related closely to them will not benefit you in the least on the Day of Judgement or on the day when you will be alone in your grave. At any rate, you will either be forced to leave them in a short time, or they will be forced to leave you. when each one will only have his own deeds. Allāh Almighty said in the Noble Qur’an.

﴿الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ﴾

“Friends, on that Day, will be foes to one another, except those who have Taqwa.”^[2]

Ibn ‘Uthaimin

[1] An-Nisa’ 4:140

[2] Az-Zukhruf 43:67.

How to Deal with a Friend who does not Pray

Q I have a friend who is very dear to me, who has a very high and noble character. His problem, though, is that he doesn't pray. As I said, I love him for his good manners. I don't know whether I should continue my friendship with him. O noble Shaykh, I would like to know how to impress the importance of prayer upon him. But if he persists in not praying, should I leave him?

A Prayer is a pillar of Islam, the greatest one after the *Shahadahs*. Whosoever observes the prayer, will preserve his religion; whosoever abandons it, will more readily abandon other precepts of his religion. In an authentic *Hadith*, the Prophet ﷺ said,

«العَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ، فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ»

“The covenant between us and them is the Salah; whoever leaves it, has disbelieved.”^[1]

Recorded by Imam Ahmad and the *Sunan* compilers, with an authentic chain.

In a *Hadith* narrated by Jabir, may Allāh be pleased with him, the Prophet ﷺ said,

«إِنَّ بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ الصَّلَاةُ»

“Between a man and disbelief and Shirk is leaving the prayer.”^[2]

‘Abdullah bin Shaqeeq Al-‘Uqayli, a trusted *Tabi‘i*,^[3] confirmed that, “The Prophet’s Companions would not deem leaving a deed disbelief, except for the prayer.” That is why a number of scholars hold the view that the disbelief from abandoning it is major disbelief, even if he does not reject that it is obligatory.

[1] At-Tirmithi no. 2621 and Ahmad 5/346,355.

[2] Muslim no. 82.

[3] One who followed the Companions of the Prophet ﷺ.

This is due to the previous *Hadiths* as well as others reported with similar meaning. And this is the truth, which there is no doubt in. Other scholars say that he has disbelieved in that he committed the lesser disbelief, but that his crime is greater than fornication or stealing. Nevertheless, all scholars agree that the rejection of its obligatory nature is disbelief.

With this, questioner, you should know that you must advise and warn the person you mentioned against the danger of abandoning the prayer. If he repents, then all praise is Allâh's. If not, then you are obliged to hate him for the sake of Allâh and absolve yourself of him until he repents to Allâh from his disbelief. Allâh Almighty says:


﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُوكُمْ وَمِنْكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدُّهُ﴾

“Indeed there has been an excellent example for you in Ibrahim and those with him, when they said to their people:” Verily, we are free from you and whatever you worship besides Allâh, we have rejected you, and there has started between us and you, hostility and hatred forever until you believe in Allâh alone.”^[1]

This is obligatory for every Muslim with the rest of the acts of disbelief, whether it is the disbelief of abandoning the prayer, or refusing to accept it as being obligatory, or in cursing or mocking the religion of Islam, or in any other kind of disbelief. We ask Allâh Almighty to keep you, us, and all of the Muslims safe from what angers Him; He is the best to ask.

Ibn Baz

Striving for Sustenance is Legislated Struggle

 I am twenty-five years old and I adhere to the orders of Allâh. My brothers and I are orphans and we used to

[1] *Al-Mumtahirah* 60:4

live solely on the charity of others. Then I went for *Jihad* in Afghanistan for three years. When I returned, I started to work, but I found no desire to work and observe the rules of others. Am I sinning if I don't work? Can I take from my brothers' income and spend from it by inviting over friends?



You must strive and toil for your sustenance, for yourself and for your brothers if they are incapable of doing so themselves. In a *Hadith* the Messenger of Allâh ﷺ said:

«السَّاعِي عَلَى الْأَرْمَلَةِ وَالْمُسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ»

“The one who strives to give to the widow and the poor is like the Mujahid in the path of Allâh.”^[1]

And in another narration,

«كَالْقَائِمِ لَا يَفْتُرُ وَكَالصَّائِمِ لَا يُفْطِرُ»

“Like the one who is fasting without breaking his fast, or the one who stands for prayer without weakening.”^[2]

It is not allowed for you to take money from your brothers to sustain yourself and your guests unless you are really incapable of working or if your older and wiser brothers have given you permission to do so.

Ibn ‘Uthaimin

My Father's Sustenance is Unlawfully Derived



If my father's income is derived through unlawful means, can we eat the food he brings home? If not, what should we do?



When the father's livelihood is unlawful then it is obligatory for you to advise him. Either you do so yourselves if you are able, or ask a scholar or a trusted friend


[1] Al-Bukhari no. 6006 and Muslim no. 2982.


[2] Muslim no. 2982.

of his to do so for you, in the hope that he will stop earning money by unlawful methods. In the case that nothing works with him, you can eat from him according to your needs, and there is no sin upon you for doing so. But you are not allowed to take more than is necessary because there is doubt surrounding the issue of eating the food of somebody whose income is unlawful.

Ibn 'Uthaimin

I Want to Learn The Islamic Branches of Knowledge, but My Father Refuses

 I want to learn the *Shari'ah* sciences, but my father is forcing me to learn the worldly sciences. What should I do?

 You should work hard and learn *Shari'ah* sciences, so convince your father that this is what is compulsory for you to do, that learning your religion is a duty upon you to perform, and that he must allow you according to the scholars of the *Shari'ah*. For the Messenger of Allâh ﷺ said,

«إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ»

“Indeed, obedience is only in what is good.”^[1]

And:

«لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ»

“There is no obedience to a creation in disobedience to the Creator.”^[2]

Parents are not to be obeyed in disobedience to Allâh, but the opposite is the case, parents are only obeyed in good, not evil.

Ibn Baz

[1] Al-Bukhari no. 7257 and Muslim no. 1840.

[2] Sharh-us-Sunnah for Baghwi 10/44 no. 2455 and Mu'jamul Kabir for Tibrani 18/170 no. 381.

They Severed Ties With Him Because He Refused to Fulfill Their Rights

Q I have three aunts (my father's sisters); the oldest lives next door to us, the next lives with her daughter, and the last with her husband. All three of them have severed all ties with me for a dispute between us. The four of us have jointly inherited a land; they wanted to sell that land without my permission and without any of us knowing their share in that land. I convinced the buyer and returned to him the money he paid my aunts, but I don't benefit from the price of the properties. I traveled and left them to take the proceeds of the crops from the land and to live in the house, on the condition that they don't do anything to the land (for example, selling it). After they severed ties with me, I have isolated myself from them, but I fear that I will be punished for breaking ties with my family. What is the ruling in this situation?

A Preventing your aunts from selling their share of your father's property was transgression and wrong on your part. Each one of them has the legitimate right to do as she pleases with her wealth. So the severing of ties that has resulted because of you. You must seek forgiveness from Allâh and repent to him from this great sin. Also, visit them and ask them to forgive you. For Allâh Almighty has ordered us to keep our relations, He said:

﴿وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ﴾

“And have Taqwa of Allâh through Whom you demand your mutual (rights), and revere the wombs.”^[1]

And:

﴿وَعَاتِ ذَا الْقُرْبَىٰ حَقَّهُ﴾

^[1] An-Nisa' 4:1

“And give to the kinsman his due..”^[1]

The scholars agree that nurturing the ties of relation is obligatory and breaking them off is unlawful. It is recorded by Al-Bukhari, Muslim and others, from Abu Hurayrah, may Allâh be pleased with him, that Allâh’s Messenger ﷺ said:


«مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
وَالْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ فَلْيَصِلْ رَحِمَهُ»

“Whosoever believes in Allâh and in the Last Day, then let him honor his guest. And whosoever believes in Allâh and in the Last Day then let him join ties with his relatives (by being good to them).”^[2]

The Permanent Committee

Her Anger Here is Misplaced

Q I already have a child and my wife is again pregnant. We invited our mother to stay with us, and she came bringing along with her three of my brother’s children, which has taken a heavy toll on our budget, and which forced me to borrow money. If I support my mother and send back my nephews, am I undutiful to my mother? She is insisting for me to take care of her grandchildren. And is the following saying correctly attributed to ‘Ali: “Whoever angers his parents is undutiful.”?

 If your budget is weak, then you are not obligated to support your brother’s children. You can excuse yourself in front of your mother by declaring yourself incapable of supporting them, reminding her that Allâh does not burden a soul with a burden greater than it can bear with what He has given it. When you do so, I don’t think that your mother will be angry, because her anger will be misplaced if she remains angry.

^[1] Al-Isra’ 17:26

^[2] Al-Bukhari no. 6138 and Muslim.

even after you have explained your situation. So don't worry: no sin is upon you for this.

I am not sure that the quotation you mentioned is correctly attributed to 'Ali, may Allah be pleased with him; nevertheless, its meaning is true. Someone is undutiful when he angers his parents without a *Shari'ah* reason, this is because keeping good relations with them and being dutiful to them is achieved by them being pleased and finding your company pleasant.

Ibn 'Uthaimin

Clothes and Adornment

The Ruling Concerning *Al-Isbal* in Clothing

The Noble Scholar Muhammad As-Salih Al-'Uthaimin said:

If someone lets his *Izar* (waist wrap) drop lower than his ankles from vanity or haughtiness, then Allâh Almighty will neither look at him on the Day of judgement, nor speak to him, nor purify him; and for him is a painful punishment. If he does so, but not from haughtiness, then his punishment will be the fire on whatever is below his ankles. This is because the Prophet ﷺ said,

«ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَلَا يَنْظُرُ إِلَيْهِمْ، وَلَا يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ: الْمُسْبِلُ إِزَارَهُ وَالْمَنَّانُ، وَالْمُنْفِقُ سِلْعَتَهُ بِالْحَلْفِ الْكَاذِبِ»

“There are three people that Allâh will not speak to on the Day of Judgement, will not look at them, will not purify them; and for them is a painful punishment: one who lets his garment hang below his ankles, the Mannan and the Munffiq who does his business with false oaths.”^[1]

And because he ﷺ said,

«مَنْ جَرَّ ثَوْبَهُ خِيَلَاءَ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ»

“Whoever drags his garment out of arrogance, Allâh will not look at him on the Day of Judgement.”^[2]

These address one who drags his garment out of arrogance. As for the one whose objective is not arrogance, in *Sahih Al-Bukhari* it is recorded that Abu Hurayrah, may Allâh be pleased with him reported that the Prophet ﷺ said:

^[1] Muslim no. 106.

^[2] Al-Bukhari no. 5784 and Muslim no. 2085.

«مَا أَسْفَلَ مِنَ الْكُعْبَيْنِ مِنَ الْإِزَارِ فَهُوَ فِي النَّارِ»

“Whatever is below the ankles is in the fire.”^[1]

The Prophet ﷺ did not confine this to arrogance, and it is not correct to do so based on *Hadith* before it because Abu Sa’id Al-Khudri, may Allâh be pleased with him, said that the Messenger of Allâh ﷺ said,

«إِزْرَةُ الْمُسْلِمِ إِلَى نِصْفِ السَّاقِ وَلَا حَرَجَ - أَوْ: لَا جُنَاحَ - فِيمَا بَيْنَهُ وَبَيْنَ الْكُعْبَيْنِ. مَا كَانَ أَسْفَلَ مِنَ الْكُعْبَيْنِ فَهُوَ فِي النَّارِ. مَنْ جَرَّ إِزَارَهُ بَطْرًا لَمْ يَنْظُرَ اللَّهُ إِلَيْهِ»

“The Izar of the believer is at the middle of his shin, and there is no harm — or he said — no sin upon someone if it is anywhere between that and the ankles. What is lower than that is in the Fire. And whoever drags his Izar arrogantly, Allâh will not look at him on the Day of Judgement.”^[2]

Because the two actions are different, the punishment for each is different. Whenever the ruling and the reason for that differ, it is not possible to restrict a general ruling, this is because that would lead to a contradiction.

As for those who use Abu Bakr’s *Hadith* to argue the contrary, we say that there is no proof in that because of two reasons:

1. Abu Bakr, may Allâh be pleased with him, said that one side of his garment would fall down if he didn’t constantly hold it up to make sure it didn’t. In his case, may Allâh be pleased with him, he did not let his garments fall out of arrogance but it would fall even though he was trying to keep it up. We say to those who let their garment hang low, claiming that they do not intend to do so out of arrogance, but still do so on purpose, that by them letting their

[1] Al-Bukhari no. 5787.

[2] Abu Dawud no. 4093, Ibn Majah no. 3573, An-Nasa’i 5/490, no 9716, and Al-Mawatta’ 2/914, 915.

garments hang below their ankles on purpose even without arrogance, only what is below their ankles will be punished in the Fire. And if they do so out of arrogance, they will be punished with what is worse than that: Allâh will not speak to them on the day of Resurrection, nor look at them, nor purify them, and they will receive a painful punishment.

2. The Prophet ﷺ attested and witnessed to the fact that Abu Bakr, may Allâh be pleased with him, did not do so from haughtiness. Does any of these people have this commendation or witness? Rather the *Shaytan* has enticed some people to follow texts that are not so clear to them in the Qur'an and Sunnah, thus making an excuse for their actions. Allâh guides whomever he pleases to the straight path, so we ask Allâh to guide all of us to it.

Ibn Uthaimin

The Lowest Allowable Point for a Garment



What is the limit for dragging one's garment?



Dragging one's *Izar* is unlawful for men, and whoever continues to do so after having been warned should be censured. The place for a believer's garment is the middle of his shin, and any point between that and the ankle is permissible. Whatever goes below the ankles is unlawful, and the one who does so is punished in the Hereafter, and censured in this life. This is because of what was recorded by Al-Bukhari and Muslim, that the Prophet ﷺ said,

«مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ مِنَ الْإِزَارِ فَهُوَ فِي النَّارِ»

“What is below the ankles from the *Izar* is in the Fire.”^[1]

There are other authentic *Hadiths* in this regard.

The Permanent Committee

^[1] Al-Bukhari no. 5787.

The Ruling on Dragging one's Lower Garment out of Custom, Not Arrogance

Q In a *Hadith*, Allâh's Messenger ﷺ stated that whatever falls below the ankles is in the Fire. We let our garments fall below the ankles, but not from arrogance or pride, merely out of custom and habit, is that unlawful? Will one be in the Fire for letting his garment fall below the ankles, yet he believes in Allâh? May Allâh reward you.



It is confirmed that the Messenger of Allâh ﷺ said,

«مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ مِنَ الْإِزَارِ فَهُوَ فِي النَّارِ»

“What is below the ankles from the Izar is in the Fire.”^[1]

He ﷺ also said,

«ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَلَا يَنْظُرُ إِلَيْهِمْ، وَلَا يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ: الْمُسْبِلُ إِزَارَهُ وَالْمَنَّانُ، وَالْمُنْفِقُ سِلْعَتَهُ بِالْحَلْفِ الْكَاذِبِ»

“There are three people that Allâh will not speak to on the Day of Judgement, will not look at them, will not purify them; and for them is a painful punishment: one who lets his garment hang below his ankles, the Mannan in what he gives, and the Munffiq who does his business with false oaths.”^[2]

The *Hadiths* with this meaning are many proving the prohibition of *Al-Isbal*, without qualification. If someone says they are not doing it from pride, they do not know that this practice leads to pride, that it is a form of waste regarding the garment, and that it makes the garment vulnerable to any impurities that may be on the ground.

Had that person done it from pride, the matter would be more severe and the sin would be greater, because of the saying of the

[1] Al-Bukhari no. 5787.

[2] Muslim no. 106.

Prophet ﷺ

«مَنْ جَرَّ ثَوْبَهُ خِيَلَاءَ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ»

“Whoever drags his *Izar* out of arrogance, Allâh will not look at him on the Day of Judgement.”^[1]

The limit for this is the ankles, so a Muslim male is not allowed to let his clothes fall below his ankles due to the *Hadiths* mentioned.

As for a woman, it is allowed for her to lower her garment in order to cover her feet. As for what is reported from As-Siddiq (Abu Bakr), may Allâh be pleased with him, he said to the Prophet ﷺ: “My *Izar* falls unless I take care (to hold it up).” The Prophet ﷺ said to him,

«لَسْتَ مِنْ مِمَّنْ يَصْنَعُهُ خِيَلَاءَ»

“You are not one of those who does it out of conceit.”^[2]

This only means that the person whose *Izar* hangs low does not enter under the warning of punishment if it happens unintentionally and if he tries to keep it up. But whoever else does it is accused of arrogance, or if not, then his action leads to arrogance, and it is Allâh Almighty alone who knows what is in the hearts.

The Prophet ﷺ warned against *Al-Isbal* in *Hadiths* without making any qualification for the prohibition — he didn’t say it is allowed if it is done without pride.

It is obligatory upon every Muslim to warn against that which Allâh has forbidden, to stay far away from anything that leads to His anger, and to stop at the limits Allâh has set. He does this hoping for Allâh’s reward and fearing His punishment, acting upon Allâh the Almighty’s saying:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدٌ

[1] Al-Bukhari no. 5784 and Muslim no. 2085.

[2] Al-Bukhari no. 5784 and Abu Dawud no. 4085.

﴿٧﴾ الْعِقَابُ

“And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain (from it). And have Taqwa of Allâh; verily Allâh is Severe in punishment.”^[1]

﴿وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ﴾

“And whosoever disobeys Allâh and His Messenger, and transgresses His (set) limits, He will cast him into the Fire, to abide therein; and he shall suffer a disgraceful torment.”^[2]

Ibn Baz

The Ruling on Dragging the Garments without Conceit

Q Is dragging the garments without conceit unlawful or not?

A Dragging the garments is unlawful for men regardless of whether one does so out pride or not. But if one does so out of pride, the punishment is more severe and greater, as is clarified in the *Hadith* of Abu Tharr which is confirmed in *Sahih Muslim*; that the Prophet ﷺ said:

«ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَلَا يَنْظُرُ إِلَيْهِمْ، وَلَا يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ: الْمُسْبِلُ إِزَارَهُ، وَالْمَنَّانُ، وَالْمُنْفِقُ سَلْعَتَهُ بِالْحَلْفِ الْكَاذِبِ»

“There are three that Allâh will not speak to on the Day of Judgement, will not look at them, will not purify them; and for them is a painful punishment: one who lets his garment hang below his ankles, the Mannan in what he gives, and the Munffiq who does his business with false oaths.”^[3]

[1] Al-Hashr 59:7

[2] An-Nisa' 4:14

[3] Muslim no. 106.

Though this *Hadith* is general, it is qualified by the *Hadith* of Ibn ‘Umar, may Allâh be pleased with them, in which the Prophet ﷺ said:

«مَنْ جَرَّ ثَوْبَهُ خِيَلَاءَ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ»

“Whoever drags his garment out of conceit, Allâh will not look at him.”^[1]

So what is general in the *Hadith* of Abu Tharr is restricted by the *Hadith* of Ibn ‘Umar, may Allâh be pleased with them. When it is done out of arrogance then Allâh does not look at him nor purify him and he will receive a painful punishment. This punishment is greater than the punishment mentioned in the case of one who lets his *Izar* hang below his ankles without arrogance. About this the Prophet ﷺ said:

«مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ مِنَ الْإِزَارِ فَهُوَ فِي النَّارِ»

“What is below the ankles from the *Izar* is in the Fire.”^[2]

Since the two punishments differ, it is not possible to use the general to interpret the specific because the rule is that the general can only be used to interpret the specific when the condition is such that the two texts give the same judgement. But when the judgements differ, then the one cannot be restricted by the other.

For this reason, we do not interpret the verse about ablution with the verse about *Tayammum*, in which Allâh Almighty said:

﴿فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ﴾

“Rubbing your faces and hands (with it)”^[3]

Whereas He said in the verse about ablution:

﴿فَاعْسِلْوْا وُجُوْهُكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ﴾

[1] Al-Bukhari no. 5784 and Muslim no. 2085

[2] Al-Bukhari no. 5787.

[3] *Al-Ma'idah* 5:6.

“..Then wash your faces and hands (forearms) up to the elbows..^[1]

Yet *At-Tayammum* does not include elbows.

This is also demonstrated in what is recorded by Malik and others in the *Hadith* of Abu Sa‘id Al-Khudri, that the Prophet ﷺ said:

«إِزْرَةُ الْمُسْلِمِ إِلَى نِصْفِ السَّاقِ وَلَا حَرَجَ - أَوْ: لَا جُنَاحَ - فِيمَا بَيْنَهُ وَبَيْنَ الْكَعْبَيْنِ . مَا كَانَ أَسْفَلَ مِنَ الْكَعْبَيْنِ فَهُوَ فِي النَّارِ . مَنْ جَرَّ إِزَارَهُ بَطْرًا لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ»

“The *Izar* of the believer is to the middle of his shin, and what is below the ankles is in the Fire. And whoever drags his garment out of arrogance, Allāh will not look at him.”^[2]

The Prophet ﷺ mentioned two cases in one *Hadith* and explained their different rulings by the different punishments, since they are different actions they have different rulings and punishments.

So this clarifies the mistake of those who explain his ﷺ saying:

«مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ مِنَ الْإِزَارِ فَهُوَ فِي النَّارِ»
 “What is below the ankles is in the Fire.”^[3]

by his ﷺ saying:

«مَنْ جَرَّ ثَوْبَهُ خِيَلًا لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ»

“Whoever drags his garment out of conceit, Allāh will not look at him on the Day of Judgement.”^[4]

Then, if a person is reprimanded for *Isbal* he says, “I am not

[1] *Al-Ma‘idah* 5:6.

[2] Abu Dawud no. 4093, Ibn Majah no. 3573, An-Nasa‘i 5/490 no. 9716 and Mawatta for Imam Malik 2/914, 915.


[3] Al-Bukhari no. 5787.

[4] Al-Bukhari no. 5784 and Muslim no. 2085.

doing it out of arrogance.” So we say to him: There are two types of *Isbal*, the type whose punishment is that the person will suffer a punishment where he contravened only — and that is what is below the ankles when it is done without arrogance. So in that case he suffers a punishment where he opposed only, in that what is below the ankles will be punished in the Fire, but he does not receive the punishment of Allâh not looking at him nor purifying him. The second type of punishment is that Allâh will not speak to him, look at him, nor purify him on the Day of Judgement, and he will receive a painful punishment. This is the punishment for the one who does it out of arrogance, and this is our view.

Ibn ‘Uthaimin

The Ruling *Isbal* Without Conceit, and if one is Forced to do it

 What is the ruling for letting the garment fall below the ankles out of arrogance or without arrogance? What if one is forced to this by one’s family or by custom?

 The ruling is that it is unlawful in the case of a man due to the saying of the Prophet ﷺ:

«مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ مِنَ الْإِزَارِ فَهُوَ فِي النَّارِ»

“Whatever is below the ankles of the Izar is in the Fire.”^[1]

And in his *Sahih*, Muslim recorded that Abu Tharr, may Allâh be pleased with him, said that Allâh’s Messenger ﷺ said:

«ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَلَا يَنْظُرُ إِلَيْهِمْ، وَلَا يُرَكِّبُهُمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ: الْمُسْبِلُ إِزَارَهُ، وَالْمَتَّانُ، وَالْمُنْفِقُ سَلْعَتَهُ بِالْحَلْفِ الْكَاذِبِ»

“There are three people that Allâh will not speak to on the Day of Judgement, will not look at them, will not purify them; and for

[1] Al-Bukhari no. 5787.

them is a painful punishment: one who lets his Izar hang below his ankles, the Mannan with what he gives, and the Munffiq who does his business with false oaths."^[1]

These are two *Hadiths*, and their meanings are general, applying to one who drags the garment out of arrogance as well as the one who does it without arrogance. This is because the Prophet ﷺ stated it in a general manner without qualification. When the *Isbal* is done with arrogance then it results in a sin greater and a threat more severe, due to his ﷺ saying:

«مَنْ جَرَّ ثَوْبَهُ خِيَلًا لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ»

"Whoever drags his garment out of conceit, Allâh will not look at him on the Day of Judgement."^[2]

It is not possible to think that the prohibition is limited to someone who does it out of arrogance, because the Messenger ﷺ didn't qualify the prohibition in the previous two *Hadith*.

He ﷺ also did not restrict that in another *Hadith*, where he ﷺ said to some of his Companions:

«إِيَّاكَ وَإِسْبَالَ الْإِزَارِ فَإِنَّهَا مِنَ الْمَخِيلَةِ»

"Beware of Isbal, for it is from conceit."^[3]

So he made all cases of *Isbal* arrogance, because it is normally not done without that. As for one who does not do it for that reason, then it is a means that leads to that. And a "means" holds the same ruling as an "end."

Furthermore, this is a form of waste, and letting one's garment drag on the ground makes that garment susceptible to impurities on the ground. This is why, when 'Umar, may Allâh be pleased with him, saw a young man letting his garment touch the ground, he said, "Raise your garment, for it is more pious to

[1] Muslim no. 106.

[2] Al-Bukhari no. 5784 and Muslim no. 2085.

[3] Abu Dawud no. 4084.

your Lord and cleaner for your garment.”

As for the case when Abu Bakr As-Siddiq, may Allâh be pleased with him, said: “O Messenger of Allâh! “My *Izar* falls unless I take care (to hold it up).” The Prophet ﷺ said to him:

«لَسْتَ مِنْ مَنِّ يَصْنَعُهُ خِيَلَاءُ»

“You are not one of those who do so out of conceit.”^[1]

So his ﷺ point is that whoever tries to raise his garment when it is loose, then he is not dragging his garment out of arrogance, he merely cannot prevent it. It is just because it is hanging down while he takes care to raise it. So there is no doubt that this is a valid excuse. As for one who purposefully lets it hang, be it a *Bushta*, pants, *Izar*, shirt, then this falls under the threat, and he is not excused from dragging his garment. This is because the authentic *Hadiths* that prohibit *Isbal* are general in wording, meaning, and objective. So it is obligatory for every Muslim (male) to beware of *Isbal* and to have *Taqwa* of Allâh in this matter, not allowing his garments to hang below his ankles in accordance with the authentic *Hadiths* that warn him of Allâh’s anger and punishment.

And with Allâh is the facilitation to do what is right.

Ibn Baz

Shortening the *Thawb* and Letting the Pants Drag

Q Some people wear their *Thawb* short above their ankles but allow their pants to remain long. What is the ruling on that?

A *Isbal* is unlawful, and it is wrong whether it is done with a shirt, *Izar*, pants, or a *Busht*. It applies to what hangs below the ankles, due to the saying of the Prophet ﷺ:

«مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ مِنَ الْإِزَارِ فَهُوَ فِي النَّارِ»

^[1] Al-Bukhari no. 5784 and Abu Dawud no. 4085.

“What is below the ankles from the Izar is in the Fire.”^[1]

He ﷺ also said:

«ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَلَا يَنْظُرُ إِلَيْهِمْ، وَلَا يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ: الْمُسْبِلُ إِزَارَهُ وَالْمَتَّانُ، وَالْمُتَّفِقُ سَلْعَتَهُ بِالْحَلْفِ الْكَاذِبِ»

“There are three people that Allāh will not speak to on the Day of Judgement, will not look at them, will not purify them; and for them is a painful punishment: one who lets his Izar hang below his ankles, the Mannan with what he gives, and the Munffiq who does his business with false oaths.”^[2]

And the Prophet ﷺ said to some of his Companions:

«إِيَّاكَ وَإِسْبَالَ الْإِزَارِ فَإِنَّهَا مِنَ الْمَخْبِلَةِ»

“Beware of Isbal! For indeed it is done out of conceit.”^[3]

These *Hadiths* prove that *Isbal* is one of the major sins, even if the one doing it claims that he does not mean to be conceited by it due to their generality and because they are unrestricted. As for the one who does it out of conceit, then the sin for him is greater and more severe because of the saying of the Prophet ﷺ:

«مَنْ جَرَّ ثَوْبَهُ خِيَلَاءَ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ»

“Whoever drags his garment out of conceit, Allāh will not look at him on the Day of Judgement.”^[4]

In this way there is unity between the case of *Isbal* and the case of pride, and we ask Allāh to help us against that.

As for when Abu Bakr As-Siddiq, may Allāh be pleased with him, said: “O Messenger of Allāh! “My *Izar* falls unless I take care (to hold it up).” The Prophet ﷺ said to him:

[1] Al-Bukhari no. 5787.

[2] Muslim no. 106.

[3] Abu Dawud no. 4084.

[4] Al-Bukhari no. 5784 and Muslim no. 2085.

«لَسْتَ مِمَّنْ يَصْنَعُهُ خِيَلًا»

“You are not one of those who do so out of conceit.”^[1]

This *Hadith* does not prove that *Isbal* is allowed for someone who does not do it out of conceit. It only proves that when one’s *Izar*, pants, etc., fall without doing it out of conceit, then he tries to stop that and fix it, in that case there is no sin on him.

As for what some people do, wearing their pants below the ankles, this is not allowed. The Sunnah is that the shirt or anything else not to be lowered than the middle of the shin, in accordance with all of the *Hadiths*. Allah with Allâh is the facilitation to do what is right.

Ibn Baz

Does *Isbal* Apply to Sleeves?

Q Is it unlawful for a man to let his garment drag without doing it out of arrogance or pride, and does *Isbal* apply to the sleeves as well?

A *Isbal* is not allowed for clothing in general, due to the saying of the Prophet ﷺ:

«مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ مِنَ الْإِزَارِ فَهُوَ فِي النَّارِ»

“What is below the ankles from the *Izar* is in the Fire.”^[2]

And in the *Hadith* of Jabir bin Sulaym, the Prophet ﷺ said:

«إِيَّاكَ وَإِسْبَالَ الْإِزَارِ فَإِنَّهَا مِنَ الْمَخِيلَةِ»

“Beware of *Isbal*, for indeed it is done out of conceit.”^[3]

[1] Al-Bukhari no. 5784 and Abu Dawud no. 4085.

[2] Al-Bukhari no. 5787.

[3] Abu Dawud no. 4084.

And in what is recorded by Muslim from the Prophet ﷺ, that he said:

«ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَلَا يَنْظُرُ إِلَيْهِمْ، وَلَا يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ: الْمُسْبِلُ إِزَارَهُ، وَالْمَنَّانُ، وَالْمُنْفِقُ سِلْعَتَهُ بِالْحَلْفِ الْكَاذِبِ»

“There are three people that Allâh will not speak to on the Day of Judgement, will not look at them, will not purify them; and for them is a painful punishment: one who lets his Izar hang below his ankles, the Mannan with what he gives, and the Munaffiq who does his business with false oaths.”^[1]

There is no difference, in this regard, whether one does that out of conceit or not due to the generality of the *Hadiths*, and because in most cases *Isbal* only occurs out of pride and conceit. So even if that is not the objective then doing so leads to pride and arrogance. Additionally it resembles the dress of women, and is harmful to the garment because of the impurities that it may encounter. It involves waste as well.

When one does it out of conceit then his sin is greater due to the saying of the Prophet ﷺ:

«مَنْ جَرَّ ثَوْبَهُ خِيَلَاءَ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ»

“Whoever drags his garment out of conceit, Allâh will not look at him on the Day of Judgement.”^[2]

As for when Abu Bakr As-Siddiq, may Allâh be pleased with him, said: “O Messenger of Allâh! My *Izar* falls unless I take care (to hold it up).” The Prophet ﷺ said to him:

«لَسْتَ مِمَّنْ يَصْنَعُهُ خِيَلَاءَ»

“You are not one of those who do so out of conceit.”^[3]

This is proof for the one whose case is the same as that of As-

[1] Muslim no. 106.

[2] Al-Bukhari no. 5784. and Muslim no. 2085.

[3] Al-Bukhari no. 5784 and Abu Dawud no. 4085.

Siddiq, so there is no harm on him when he tries to keep it up and doesn't let it fall on purpose.

As for the sleeves, the Sunnah is that they should not extend beyond the wrist and with Allâh is the facilitation to do what is right.

Ibn Baz

Clothes Made from Thin Material

Q Thin clothing has increased among the Muslim population, especially in the summer time. Many of the people wear such clothing during prayer, while wearing underclothing that extends to the middle or third of their thighs. Some of them wear underclothing below their navel that is visible beneath their *Thawb*.

As you know, noble Shaikh, covering the '*Awrah*' (body parts that must be covered) is a requisite for the correctness of prayer, and this is an important issue because prayer is a pillar of the religion. Please advise the *Imams* of the *Masjids* and those who give *Khutbahs* to speak to the people about this practice, which has become prevalent among most of those who attend the prayer.

A We thank you and appreciate your concerns about the prayer, for indeed it is the most important physical act of worship. We will try, as you asked, to make people aware of this issue as much as possible. However, we do believe that clothes made from thin material are acceptable and that they do perform the job of covering what is required to be covered, if Allâh wills, with the condition that the material doesn't reveal the skin underneath it, its whiteness or darkness for example. But still, being cautious is always better. And Allâh Almighty knows best.

Ibn Jibreen

Does A Transparent Garment Cover the 'Awrah

Q Does a transparent garment correctly cover one's 'Awrah or not? And if a Muslim prays in such a garment, is his prayer correct?

A If the garment does not conceal the skin because it is transparent or thin as described in the question, a man's prayer is not correct, unless he is wearing something else underneath that properly covers what is between the knee and the navel. The woman's prayer in this garment is also not correct, unless in her case, she is wearing something underneath that covers the whole body properly. It is not sufficient for a man to simply wear short pants underneath. Also, when praying in such a garment, he must wear something that covers one or both of his shoulders. This is because the Prophet ﷺ said,

« لَا يُصَلِّي أَحَدُكُمْ فِي الثَّوْبِ الْوَاحِدِ لَيْسَ عَلَى عَاتِقَيْهِ شَيْءٌ »

"Let not one of you pray in a single garment, with nothing on his shoulders."^[1]

Its authenticity is agreed upon.

Ibn Baz

Lack of Concern about Clothing out of Asceticism

Q Some youth today are remiss in taking care of their appearance, doing so out of a sense of asceticism and lack of concern for worldly garments, and that such concern is a waste of time. Others have told them that this contradicts the *Hadith*

« إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ »

"Indeed, Allāh is beautiful and He loves beauty."^[2]

[1] Al-Bukhari no. 359 and Muslim no. 516.

[2] Muslim no. 91.

Please give us your view on this issue, may Allâh reward you .

A In one *Hadith* it is mentioned that if Allâh Almighty blesses His servant, He likes to see the effects of His blessing on him. Correct asceticism (*Az-Zuhd*) is praiseworthy, for the Prophet ﷺ said,

«أَزْهَدْ فِي الدُّنْيَا، يُجِبَّكَ اللَّهُ»

“Practice Zuhd in the world, Allâh will love you.”^[1]

That is, the lack of concern with sexual relations and seeking an increase in wealth which would divert one from the Hereafter. But when Allâh provides a servant with wealth that is lawful and provides him with blessings, then it is the right of these blessings that he show gratitude and use them for what Allâh loves. In this vain, Allâh has permitted the good things for sustenance and ordered the usage of adornment, or clothing. Lack of concern for one’s appearance leads to an objectionable appearance. So moderation in clothing is what is preferred, not being extravagant or lavish, nor stingy and tight-fisted.

And with Allâh is the facilitation to do what is right.

Ibn Jibreen

The Ruling on Clothing Made of Synthetic Silk

Q Does the prohibition of silk for men extend to those garments that are made of synthetic (artificial) silk?

A The prohibition of wearing silk (for men) is specific and does not extend to other materials, even if they are soft. But still, wearing clothes that do not resemble silk is more fitting for a man and is safer in terms of not imitating women. And with Allâh is the facilitation to do what is right.

Ibn Baz

[1] Ibn Majah no. 4102.

The Ruling on Wearing a Coat Made from Pigskin

Q Recently some brothers have argued about coats made from animal skin. Some brothers point out that coats are normally made from pigskin. Supposing this to be correct, can we wear such coats? Some books like “*Al-Halal wal-Haram fil-Islam*” by Yusuf Al-Qardhawi and “*The Religion Based on the Four Schools*” deal with this issue, but in a way that is not clear and that leads to no definite conclusion.



It is confirmed that the Prophet ﷺ said

«إِذَا دُبِعَ الْإِهَابُ فَقَدْ طُهِرَ»

“When the hide is tanned it has been purified.”^[1]

He ﷺ also said:

«دِبَاغُ جُلُودِ الْمَيِّتَةِ طُهْرُهَا»

“Tanning the dead animal’s skin purifies it.”^[2]

The scholars have differed in this matter. Does this apply to the skin of all animals or is it specific to the skins of the dead animals that are lawful to slaughter? There is no doubt that the skins of dead animals which are lawful to slaughter are purified by tanning. This applies to camels, cattle, goats, etc. So it is allowed to use them for any means according to the most correct saying of the people of knowledge. As for the skin of a pig, a dog or anything else that is not lawful to slaughter, then there is a disagreement among the scholars on whether it becomes pure due to tanning. The most careful approach is to avoid wearing their skins, in application of the Prophet’s ﷺ saying:

«فَمَنْ اتَّقَى الشُّبُهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعَرْضِهِ»

“Whoever avoids the doubtful matters, he has absolved himself

[1] Muslim no. 366.

[2] Ibn Hibban no. 123 and An-Nasa’i no. 7/174 no. 4249.

(from wrongdoing) in his religion and in his honor.”^[1]

And because of his ﷺ saying:

«دَعْ مَا يَرِيكَ إِلَىٰ مَا لَا يَرِيكَ»

“Leave what makes you doubt to what doesn’t make you doubt.”^[2]

Ibn Baz

The Ruling on Wearing Shorts For Swimming or Otherwise

Q All praise belongs to Allâh. The following question was addressed to the General Chairman of the Permanent Committee for Scientific Researches and Religious Verdicts: Many people, especially those groups associated with the army, wear sports clothes that leave uncovered a small area under the navel and half of the thighs, or more on some occasions. This has become very widespread. Please give us your view on this important issue, and explain the *Shari‘ah* ruling for it, important because it has become accepted among people to wear these clothes.

A Covering one’s ‘*Awrah*’ is obligatory according to a consensus of the Muslims. The woman’s body is all ‘*Awrah*’, and there is a consensus that the buttocks and private parts of a man are his ‘*Awrah*’ as well. But the correct scholarly opinion is that the ‘*Awrah*’ for man is everything between his knee and navel. This is based on what is reported from ‘Ali, may Allâh be pleased with him, that the Prophet ﷺ said,

«لَا تُبْرِزْ فَخْدَكَ، وَلَا تَنْظُرْ إِلَىٰ فَخْدِ حَيٍّ وَلَا مَيِّتٍ»

“Don’t reveal your thigh, and don’t look at somebody else’s thigh, be they dead or alive.”^[3]

[1] Muslim no. 1599.

[2] At-Tirmithi no. 2518 and An-Nasa’i no. 5114.

[3] Abu Dawud no. 3140 and Ibn Majah no. 146.

It is reported that Muhammad bin Jahsh said that once, the Messenger of Allâh ﷺ passed by Ma'mar, whose thighs were uncovered. The Prophet ﷺ said,

«يَا مَعْمَرُ! غَطِّ فخذَيْكَ فَإِنَّ الفخذَيْنِ عَوْرَةٌ»

“O Ma'mar, cover your thighs, for the thighs are 'Awrah.”^[1]

Recorded by Ahmad in his *Musnad*, Al-Bukhari in disconnected form, and Al-Hakim in his *Mustadrak*

It is also reported from Ibn 'Abbas, may Allâh be pleased with them, that the Prophet ﷺ said,

«الفخذُ عَوْرَةٌ»

“The thigh is 'Awrah.”^[2]

Recorded by At-Tirmizi and Ahmad with the wording:

“Allâh's Messenger ﷺ passed by a man whose thigh was exposed so he said:

«غَطِّ فخذَكَ فَإِنَّ الفخذَيْنِ مِنَ العَوْرَةِ»

“Cover your thigh, for a man's thigh is 'Awrah.”^[3]

It was also reported from Jarhad Al-Aslami that he said, “Allâh's Messenger ﷺ passed by me while I was wearing a *Burdah* and my thigh was exposed. He ﷺ said:

«غَطِّ فخذَكَ فَإِنَّهَا مِنَ العَوْرَةِ»

“Cover your thighs, for the thigh is 'Awrah.”^[4]

Recorded by Malik in *Al-Muwatta*, Ahmad, Abu Dawud, and At-Tirmizi, who said it was *Hasan*. These *Hadiths* strengthen each other, so that they are raised to the level of being valid proofs. O

[1] Ahmad 5/290, Mustadrak of Al-Hakim 4/180 no. 7361 and Al-Bukhari no. 371.

[2] At-Tirmithi no. 2797 and Ahmad 1/275.

[3] Ahmad 5/290 and Mustadrak of Al-Hakim no. 4/180 no. 7361.

[4] At-Tirmithi no. 2798 and Ahmad no. 3/478.

Allâh, send your prayers and blessings on Muhammad, on his family, and on his Companions.

The Permanent Committee

The Ruling on Wearing Short Pants

Q What is the ruling on wearing short pants during sports, for example, outside of the time for prayer while there is no threat of temptation? Please mention some proofs to support the answer?

A Our opinion is that it is not allowed to wear short pants that leave the thighs uncovered, either partly or mostly. This ruling applies to playing sports or in the marketplace or to any other occasion, even outside of prayer. It is allowed to wear such shorts if one is inside one's own house doing one's work, but only if people cannot see him. The proof for this is the *Hadith* wherein the Messenger of Allâh ﷺ passed by Al-Jarhad Al-Aslami, whose *Izar* was exposing part of his thigh. He ﷺ said to him,

«غَطِّ فَخْذَكَ فَإِنَّهَا مِنَ الْعَوْرَةِ»

“Cover your thigh, for the thigh is ‘*Awrah*.”^[1]

And with Allâh is the facilitation to do what is right.


Ibn Jibreen

Wearing the ‘*Iqal*’^[2]

Q What is the ruling concerning wearing the ‘*Iqal*? I noticed that Imams and those who say the call to prayer don't wear it.

[1] At-Tirmithi no. 2798 and Ahmad 3/478.

[2] ‘*Iqal* refers to the black cord worn around the headdress by males in many Arab countries.

 There is no harm in wearing the *Iqal*, because the principle in clothing is that it is permissible except for when there is a proof to establish its prohibition. Allâh Almighty censured the one who declares clothing or food forbidden if it is in fact permitted. Allâh Almighty says:


﴿قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ﴾

“Say: Who has forbidden the adornment (with clothes) given by Allâh, which He has produced for His servants, and At-Tayyibat (good things) of sustenance.”^[1]

Clothes are forbidden only if a proof states that it is forbidden – like silk for men or clothes that have pictures on them for men and women, or they could be unlawful because of their source, like the case of the clothes that are specific to the disbelievers which are unlawful. Otherwise the general rule is permissibility.

Ibn ‘Uthaimin

Wearing a Pendant that has Allâh’s Name Inscribed on it

 All praise is due to Allâh alone: The following question was addressed to the Permanent Committee for Scientific Researches and Religious Verdicts by Muhammad ‘Abdul-‘Aziz:

Along with this letter, I am sending to you a piece of gold jewelry with Allâh’s name inscribed on it; our Muslim women wear it for the sole purpose of adorning and beautifying themselves. For a time now the brothers from the Office for Propagating Good and Forbidding Evil have warned us that wearing jewelry with Allâh’s name on it is unlawful. I would like to add that only the Muslim women wear this to adorn themselves in a way that differs from the Christians and Jews. The Christians inscribe the cross on their jewelry, and the

^[1] Al-A’raf 7:32.

Jews inscribe the Star of David. Please look into this matter for us.



Because this jewelry has the name of Allâh inscribed on it for the purpose of Muslim women wearing it on their chests like Christian women with the cross and Jewish women with the star of David, because they might wear it as a charm to bring them good or ward off evil, and because they might debase something that has Allâh's name written on it by sleeping on it or taking it to filthy places (like the toilet), the Committee holds the view that it is not permissible to wear such jewelry.

This is in keeping away from resembling the Christians and Jews which the Muslims are forbidden from imitating. This is also out of the sense of preservation for Allâh's Name and its importance as well as the generality of the prohibition of wearing amulets.

With Allâh is the facilitation to do what is right. May Allâh send peace and blessing on Muhammad ﷺ, on his family, and on his Companions.

The Permanent Committee

The Ruling on Men Who Wear Gold

Q All praise is due to Allâh: 'Ali bin 'Abdullah asked the Permanent Committee for Scientific Researches and Religious Verdicts for a verdict on the following: A heated discussion between friends took place about whether it is permissible for men to wear gold rings, watches, cufflinks, and so on. Some argued that it is lawful while others argued that it is unlawful, people would not have gold teeth fitted into their mouths. They argued saying that, it would be forbidden to wear gold, it would also be forbidden to wear gold teeth. At the end, we did not agree on the ruling, so please clarify to us whether it is lawful or unlawful, and may Allâh reward you.



The answer is as follows: For men to wear gold is unlawful, regardless whether it is a ring, a watch, a cufflink, or even a tooth.

This is due to what is reported by Al-Bukhari and Muslim in their *Sahihs* from Al-Bara bin 'Azib, may Allâh be pleased with him, said, "The Messenger of Allâh ﷺ ordered us with seven and forbade us from seven, he forbade us from wearing gold rings, from drinking with silver (vessels)."

And because of what Ahmad, At-Tirmizi and An-Nasa'i recorded from the *Hadith* of Abu Musa Al-Ash'ari, that the Messenger of Allâh ﷺ said,

«أَحِلَّ الذَّهَبُ وَالْحَرِيرُ لِأَنَاثِ أُمَّتِي، وَحُرِّمَ عَلَى ذُكُورِهَا»

"Gold and silk are permitted for the women of my nation, prohibited for its men."^[1]

As well as what is recorded in the Two *Sahihs* from the *Hadith* of Huthayfah, may Allâh be pleased with him, who said, "I heard Allâh's Messenger ﷺ saying:

«لَا تَشْرَبُوا فِي آيَةِ الذَّهَبِ وَالْفِضَّةِ، وَلَا تَأْكُلُوا فِي صِحَافِهَا، فَإِنَّهَا لَهُمْ فِي الدُّنْيَا وَلَنَا فِي الْآخِرَةِ»

"Don't drink from vessels made from gold or silver and don't eat from their pots, for these are for them (disbelievers) in this world, and for us in the Hereafter."^[2]

And what is reported in *Sahih Muslim* from Umm Salamah, may Allâh be pleased with her, who said that Allâh's Messenger ﷺ said:

«الَّذِي يَشْرَبُ فِي إِنَاءِ الْفِضَّةِ إِنَّمَا يُجْرَجُ فِي بَطْنِهِ نَارَ جَهَنَّمَ»

"Whosoever drinks from a vessel made of silver, he has indeed dragged the fire of Hell into his stomach."^[3]

[1] An-Nasa'i no. 5151, At-Tirmithi no. 1720 and Ahmad 4/394, 407.

[2] Al-Bukhari no. 5426 and Muslim no. 2067.

[3] Al-Bukhari no. 5634 and Muslim no. 2065.

However, when it is absolutely necessary, one can use gold to replace a tooth, a nose, when there is nothing else to be used in place of it. As for rings, cuff-links, or watches, it is not allowed because of the absence of any need for that. This applies to men's watches and pens etc.

With Allâh is the facilitation to do what is right.

May Allâh peace and blessing on Muhammad ﷺ, on his family, and on his Companions.

The Permanent Committee

Wearing Gold for Men and the Wedding Ring

Q What is the ruling for men wearing any type of jewelry made of gold? Also, there is a belief that if the gold wedding band comes off, the woman also becomes separated from her husband.

A It is forbidden for men to wear gold, regardless of whether it is for a watch, a ring, or a chain. This is due to the generality of the saying of the Prophet ﷺ

«أَجَلَّ الذَّهَبُ وَالْحَرِيرُ لِأَنَاتِ أُمَّتِي، وَحُرِّمَ عَلَى ذُكُورِهَا»

“Gold and silk are permitted to the women of my nation, forbidden to its men.”^[1]

And he ﷺ also said,

«نَهَى الرَّجَالَ عَنِ التَّخْتُمِ بِالذَّهَبِ»

“Men have been forbidden from wearing gold rings.”^[2]

Recorded by Al-Bukhari and Muslim from Al-Bara' bin 'Azib, may Allâh be pleased with him.

When the Messenger of Allâh ﷺ saw a man with a gold ring on

[1] An-Nasa'i no. 5151, At-Tirmithi no. 1720 and Ahmad 4/394, 407.

[2] Abu Dawud no. 4044 and At-Tirmithi no. 1738.

his hand, he removed it and hurled it onto the ground. He then said,

«يَعْمِدُ أَحَدُكُمْ إِلَى جَمْرَةٍ مِّنْ نَّارٍ فَيَجْعَلُهَا فِي يَدِهِ»

“One of you takes to an ember from the Fire and then puts it on his hand!”^[1]

Recorded by Muslim in his *Sahih* from a *Hadith* of Ibn ‘Abbas, may Allâh be pleased with them.

The gold wedding band is like any other gold ring in that it should be removed if it is made from gold. And it has no effect when it is removed; whoever believes that it affects the marriage is blatantly wrong. Additionally the usage of the wedding band is an innovative practice which has no basis, and the Muslims should leave this practice, which at the very least is disliked.

We ask Allâh to guide all of the Muslims to all that is good and protect them from whatever goes against the pure *Shar‘iah*.

Ibn Baz

The Ruling Concerning Men Wearing Gold Rings

Q What is the ruling concerning men wearing a gold ring, which is commonly referred to as a wedding ring?

A It is not permitted for men to wear a gold ring, neither before they get married nor after. Because the Messenger of Allâh ﷺ forbade wearing gold rings in authentic *Hadiths*. And when he saw a gold ring on a man’s hand, he removed it and hurled it onto the ground. He said,

«يَعْمِدُ أَحَدُكُمْ إِلَى جَمْرَةٍ مِّنْ نَّارٍ فَيَجْعَلُهَا فِي يَدِهِ»

“One of you takes to an ember of the Fire and then puts it on his hand!”^[2]

[1] Muslim no. 2090.

[2] Muslim no. 2090.

This indicates that it is absolutely unlawful for men to wear rings of gold, even if it is for marriage.

Ibn Baz

The Ruling on Wearing the Wedding Ring Called a *Dublah*

Q What is the ruling for wearing what is called the *Dublah*, on the right hand for the groom and the left for the bride? What if this *Dublah* is not made from gold?

A We do not know any basis for this practice in the *Shar'iah*, so it is better to avoid this practice, regardless of whether it is made from silver or from something else. But if it is made from gold, it is unlawful for the male because the Messenger of Allâh ﷺ forbade men from wearing gold rings.

Ibn Baz

The Wedding *Dublah*

Q What is the ruling concerning a man wearing a silver *Dublah*?

A The practice of wearing a *Dublah*, for a man or a woman, is an innovated practice, and perhaps it is unlawful. This is because some people wear it believing that it causes love to last between the husband and the wife. We have been told that some women inscribe their husband's name on it and the husband does the same for her, in the hope that it will make their love last. This is a form of *Shirk* because believe that something is a means that Allâh Almighty has not made a means, neither from the view of it's abilities, nor from the *Shari'ah* view.

For what is the relationship between this *Dublah* and between love and affection? How many men and women who don't wear the *Dublah* have a more lasting relationship than those who do?

And how many men and women who wear the *Dublah* live in misery and bitterness?

Therefore, with this false belief it is a kind of *Shirk*. Without this belief, it remains a practice that resembles that of non-Muslims. This is because this *Dublah* is taken from the Christians, and in this regard it is obligatory for the believer to stay away from everything that would blemish his religion.

However, if a man wears a silver ring without the ideas related to a *Dublah*, i.e., that unites him to his wife, but simply as a ring, then there is no harm in this. Because men are allowed to wear rings made of silver. It is gold rings that they are forbidden from, for the Prophet ﷺ saw one of his Companions wearing a ring on his hand, so he discarded it and said:

«يَعْمِدُ أَحَدُكُمْ إِلَى جَمْرَةٍ مِنْ نَّارٍ فَيَجْعَلُهَا فِي يَدِهِ»

“One of you takes to an ember from the Fire and then wears it on his hand.”^[1]

Ibn ‘Uthaimin

The Wisdom Behind Prohibiting Men from Wearing Gold

Q What is the reason behind prohibiting men from wearing gold? We know that the religion of Islam forbids only the things that are harmful for the Muslim. So what is the harm in a man wearing gold?

A Know, O questioner, that the reason behind *Shari‘ah* rulings, for every believer is because it is the saying of Allâh and His Messenger ﷺ, since Allâh Almighty said:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ

أَمْرِهِمْ﴾

[1] Muslim no. 2090.

“It is not for a believer, man or woman, when Allâh and His Messenger have decreed a matter that they should have any option in their decision.”^[1]

So if anybody asks us what is the reason for such and such ruling, we merely produce the wisdom from the Book and the Sunnah. So we say that the reason for that is the saying of Allâh Almighty and the saying of His Messenger ﷺ and this reason is sufficient for every believer.

Similarly, when ‘A’ishah was asked why the menstruating woman makes up fasts missed but not prayers, she said: “When we would suffer from that we were ordered to make up the fast and we weren’t ordered to make up for the prayer.”

This is because a text from the Book of Allâh and the Sunnah of Allâh’s Messenger ﷺ is proof enough for every believer. However there is no harm if a person seeks to know the wisdom, and to comprehend the wisdom behind Allâh’s judgements since that will increase tranquility and respect for the Islamic *Shari’ah* when the judgements are coupled with their reasons. Additionally, when one knows the reason for a judgement with confirmed texts, it is possible to make an analogy with another matter there is no text for.

So these three benefits come with knowing the wisdom in the *Shari’ah*.

After this, we say in response to our brother’s question that it is confirmed that the Prophet ﷺ forbade males, not females, from wearing gold, and the reason for that is that gold is one of the highest and most beautiful means of adorning oneself in this world; so it is an adornment and a form of jewelry, and man, who is complete with his masculinity, has no need to complete himself with extrinsic adornments such as gold, and he does not need to beautify himself to that level in order to achieve his ends in matters of love. The woman, however, does have some need

[1] *Al-Ahzab* 33:36.

to beautify herself with the highest of adornments, for it leads to good relations between her and her husband. This is why women, and not men, are allowed to adorn themselves with gold. Allâh Almighty said of them:

﴿أَوَمَنْ يُنَشَّؤُا فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ غَيْرَ مُبِينٍ﴾

“And one who is brought up in adornments, and who in dispute cannot make itself clear?”^[1]

Thus the *Shari'ah* wisdom behind the prohibition of wearing gold for men becomes clear. I'd like here to take the opportunity of warning those men who have been deluded into wearing gold; they have disobeyed Allâh and His Messenger; they have, out of ignorance, become effeminate; they have adorned themselves with an ember from the fire, as has been established in a saying of the Prophet ﷺ.

It is incumbent upon these people to repent to Allâh Almighty, and if they wish to adorn themselves with silver within the limits of the *Shari'ah*, then there is no harm in that. They can also wear rings made of other materials if wearing those rings does not lead to extravagance or temptation.

Ibn 'Uthaimin

The Ruling Regarding Wearing a Silver Ring, and in Which Hand it is Worn

Q What is the ruling on wearing a silver ring, and if so, in which hand?

A There is no harm in wearing a silver ring, either for a male or a female. It is also allowed to wear it on either hand, although the right hand is better because it is the more honorable since the Prophet ﷺ used to wear a ring on his right hand sometimes, and on his left sometimes, and he is the

^[1] *Az-Zukhruf* 43:18

best example.

The gold ring or watch, however, is forbidden for men to wear; from the many *Hadiths* that mention this, only women are allowed to wear gold and silk.

And with Allâh is the facilitation to do what is right.

Ibn Baz

Wearing a Watch or Using a Pen that is Gold-Plated

Q I bought a 17 karat gold-plated watch for 750 Riyals. When I told the shopkeeper that men are not allowed to wear gold, he informed me that it could not be considered a real gold watch, because if it were really a gold watch, it would have been much more expensive. Another consideration is that most watches are plated with gold to protect them from rusting. Thus am I allowed to wear a watch like this or not? In the case that I am not allowed to, what should I do with the watch? Also, what is the ruling for using a fountain pen, the point of which, is plated with gold?

A You cannot wear this watch because a gold watch is unlawful, the same in the case of its gold-plating and gold rings. All of this is unlawful for males. So what you can do is give the watch to your wife or one of your female relatives. You may also sell it, because the Prophet ﷺ said,

«أَجَلَّ الذَّهَبُ وَالْحَرِيرُ لِأَنَاتِ أُمَّتِي، وَحُرِّمَ عَلَى ذُكُورِهَا»

“Gold and silk are permitted for the women of my nation, prohibited for its men.”^[1]

The Prophet ﷺ also prohibited gold rings, and the gold watch is worse than a ring.

As for pens with gold-plated points, it is safer for the male

[1] An-Nasa'i no. 5151 and At-Tirmithi no. no. 1720.

believer to stay away from it, because there are points of similarity between it and the ring. And with Allâh is the facilitation to do what is right.

Ibn Baz

The Ruling on Wearing a Gold-Plated Watch

Q I have a wristwatch that is gold plated; am I allowed to wear it or use it?

A It is well known that a man is forbidden from wearing any gold because when the Prophet ﷺ saw a man who was wearing a gold ring, he removed it from him and tossed it onto the ground. Then he said,

«يَعْمِدُ أَحَدُكُمْ إِلَى جَمْرَةٍ مِنْ نَّارٍ فَيَجْعَلُهَا فِي يَدِهِ»

“One of you takes an ember of the Fire, and then puts it on his hand!”^[1]

When the Prophet ﷺ left them, someone told him to pick up his ring and use it in some other way. He said, “By Allâh, I will not take a ring that the Prophet ﷺ threw away.”

About gold and silk, the Prophet ﷺ said,

«هَذَانِ حَرَامٌ عَلَى ذُكُورِ أُمَّتِي حِلٌّ لِأُنثَاهَا»

“These two are forbidden for the men of my nation, permissible for the women.”^[2]

So it is not allowed for a man to wear any kind of gold, not a ring, nor cuff-links, nor anything else. A watch falls under this category if it is gold. If it is painted gold or is plated with a very tiny amount of gold, or it has small pieces of gold on it, then it is permissible for a man to wear it.

However, we do not recommend men to wear gold-plated

^[1] Muslim no. 2090.

^[2] Abu Dawud no. 4057, An-Nasa'i no. 5147 and Ibn Majah no. 3595.

watches, because people may not know that it is only gold-plated. Two things may result: first, these people may think poorly of the man who wears a gold-plated watch based on their assumption that the watch is actually made of gold. Second, people might from their mistaken assumption imitate him by wearing an actual gold watch that is either purely gold or partly gold. My advice therefore to men is not to wear gold-plated watches even though doing so is lawful. And resorting to what is clearly lawful provides more satisfaction while removing the need to wear this kind of watch.

The Prophet ﷺ said,

«مَنْ اتَّقَى الشُّبُهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ»

“Whoever avoids doubtful matters has absolved himself (from wrong) in his religion and in his honor.”^[1]

However, if the plating contains a sizeable portion of gold, it is closer to being unlawful.

Ibn ‘Uthaimin

The Ruling on a Gold Tooth or a Tooth Capped with Gold

Q People say that strengthening a tooth with gold or silver is allowed. What about replacing a tooth or capping one with gold or silver? Please give a proof from the Book and the Sunnah?

A The rule established by saying and action is that men are not allowed to use gold and silver for drinking vessels, for clothing that is woven from them or plated with them, and so on. There is only an exception to this rule when there is an evidence supporting that exception, like in the case of a silver ring, or fixing a broken part of a vessel with gold or silver. But as

[1] Muslim no. 1599.

for making a tooth or a nose from either of them, as well as capping a tooth with either of them, there is no proof for an exception to the prohibition for that.

Thus the general rule of prohibition remains except when there is a necessity to use one of them for a nose or a tooth or to cap a tooth with one of them, then it would be allowed out of necessity. And with Allâh is the facilitation to do what is right.

And may Allâh send peace and blessings on Muhammad, on his family, and on his Companions.

The Permanent Committee

Is it Allowed for Men to Wear a Wristwatch

Q Are men allowed to wear a wristwatch? I heard some people say it wasn't allowed, arguing that it was an imitation of women.

A We are not aware of any harm in that, and it is not imitation of women because women's watches are designed for them and men's for them. If it were the same there would still be no harm in it. This is like the silver ring, it may be worn by both, and the objective of a watch is not adornment or jewelry, but to be aware of the time. And with Allâh is the facilitation to do what is right.

Ibn Baz

What is the Ruling on Wearing a Steel Watch or Ring

Q Does wearing a watch made from steel fall under the general prohibition against wearing steel? And is it permissible to wear a watch on one's right hand?

A There is no fault in wearing a watch on the left or right hand, just as is the case with the ring. It is confirmed that the Prophet ﷺ would sometimes wear his ring on his left hand,

and sometimes on his right one. And it is permissible to wear a ring or watch made from steel. The Prophet ﷺ established this when he said to the suitor (who needed to give a dowry),

«التَّوَسَّنْ وَلَوْ كَانَ خَاتَمًا مِنْ حَدِيدٍ»

“Look about you, even if it is a steel ring (that you find).”^[1]

The narration that indicates a prohibition is peculiar, as it is contrary to this authentic *Hadith*.

Ibn Baz

The Ruling on a Man Wearing a Necklace

Q What is the ruling on wearing necklaces as some men do?

A Wearing a necklace for adornment is unlawful because it is a practice that is specific to women. So men are imitating women when they wear a chain and the Prophet ﷺ cursed men who imitate women. It becomes an even greater sin and more unlawful if that chain is made from gold, because then it is unlawful in two ways. It becomes an even greater sin if the pendant is inscribed with a picture of a human, an animal, or a bird. Worse, much worse if it is inscribed with a cross or is in the shape of a cross. The last two cases — a picture of a human or an animal and in the shape of a cross — are unlawful for man and woman alike. And Allâh knows best.

Ibn ‘Uthaimin

The Ruling on Wearing a Gold Medal

Q For Participating in a sports event, I received a gold medal, a gold watch, and a gold pen. What is the ruling concerning using these things and what should I do with them? Also, do I have to pay *Zakah* on them, and if so, how

^[1] Al-Bukhari no. 5135 and Muslim no. 1425.

much? I ask how much because I don't know how much gold is actually in these items.



You are not allowed to wear the watch or medal and you are not allowed to use the pen. It is only women who are allowed to adorn themselves with gold, so you can give it as a gift to a female relative. Or you could get someone to remove the gold before wearing them. Like other jewelry, you have to give 2.5% in *Zakah*.

Ibn Jibreen

